



THREE
MORALL TREA-
tises, no lesse pleasant
than necessarie for all
men to reade,
Whereof the first is called, The
Learned Prince · The second, The
Fruites of Foes: The third,
The Port of Rest.

See forth by Tho. Blundeuille
Gentleman.

James James præc. xviii.

Imprinted at London by
Henrie Denham, dwelling
in Pater noster row at
the signe of the Starre.
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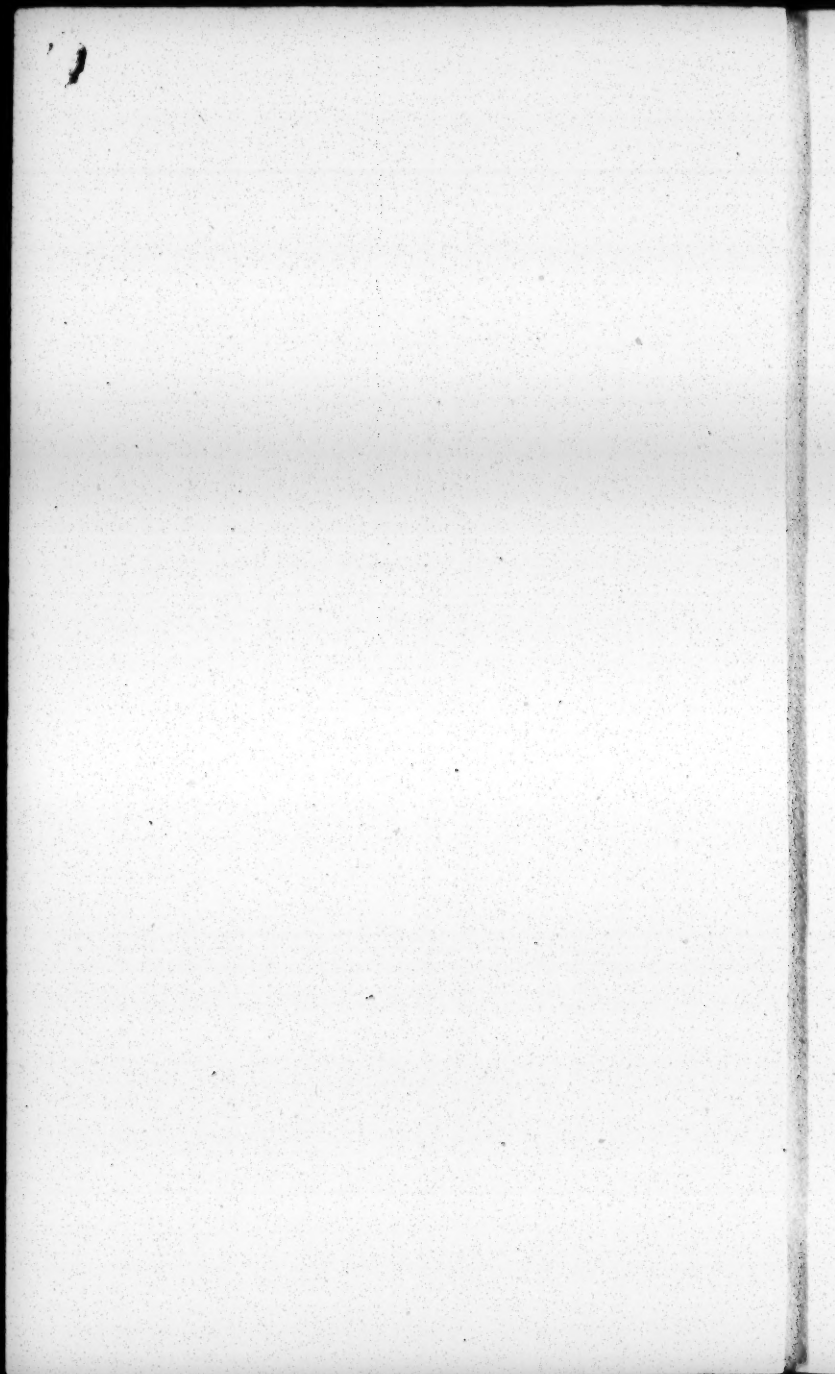
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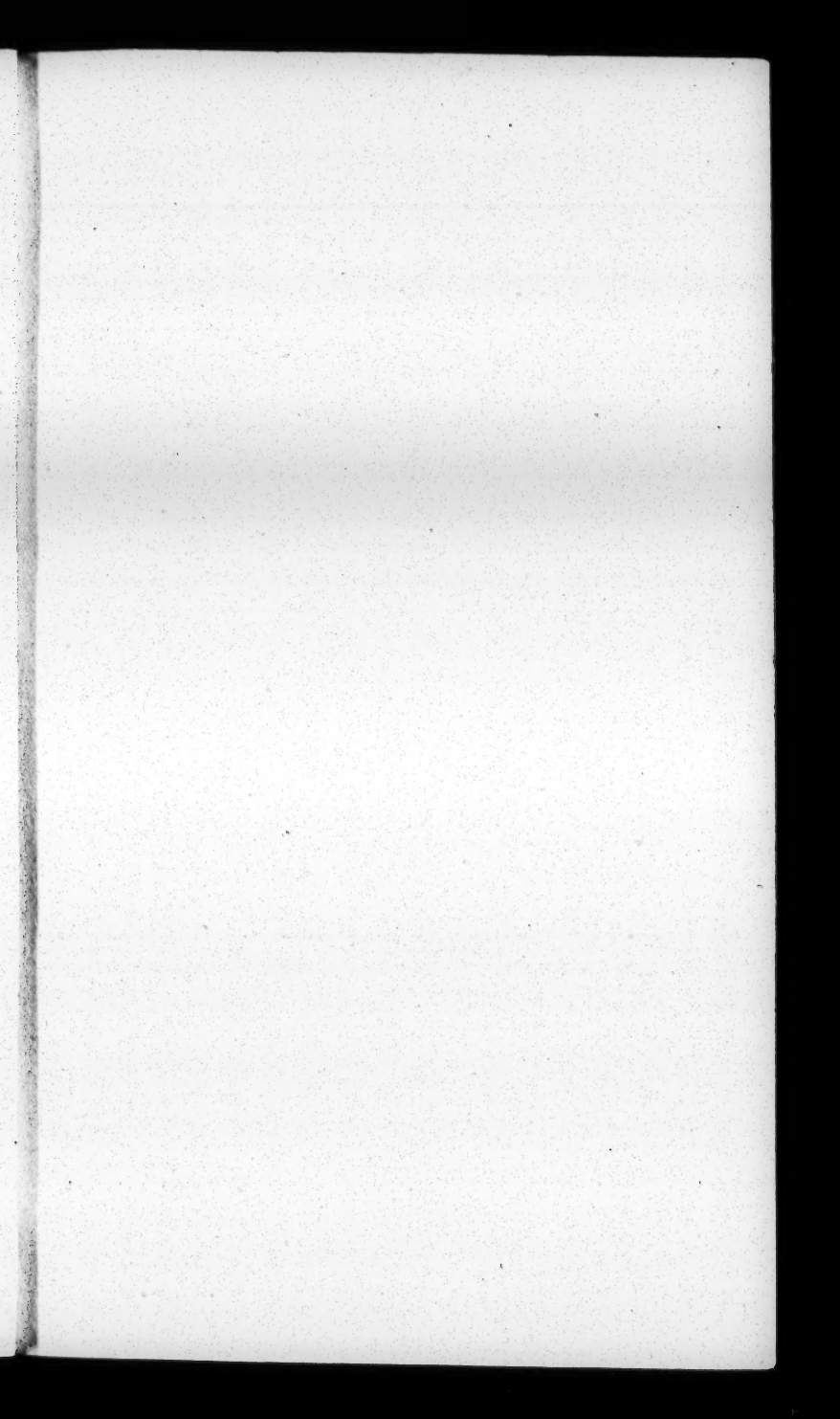
"Plutarchi Commentarium in
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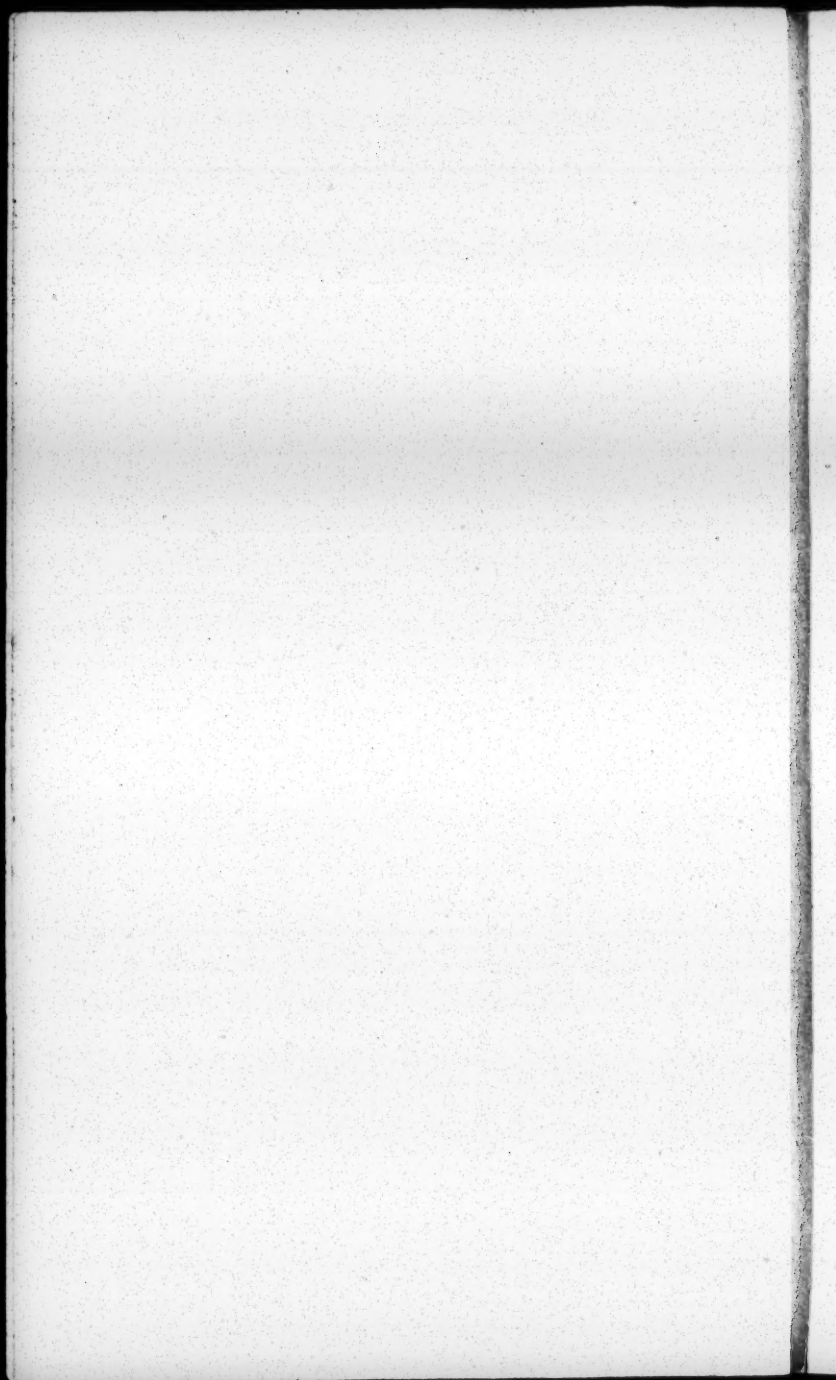
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The text contains no more than what
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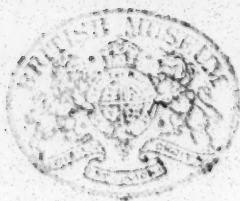
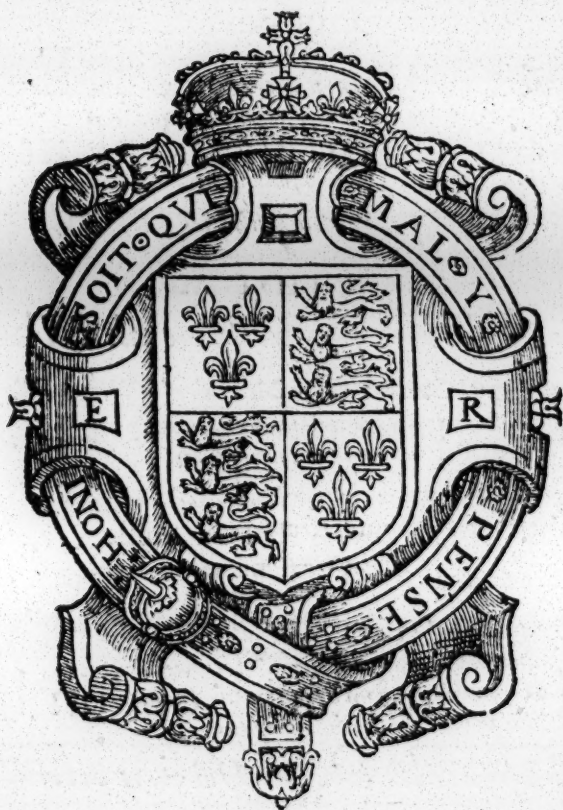
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To the Queenes Highnes.

O *F all the bookes that euer Plutarch wrote,
More meete is none, (when they haue time & space)
For Princes all to read and well to note,
Than this, which here I offer to your Gracc.*

*2 For like as he, the good doth iustly praise,
The euill their faultes, so, plainlie doth he tell:
And whilst he doth consider both their waies,
He shewes wherein a Prince ought most t' excell.*

*3 That is to saie, in learning, witte, and skill,
To tame affects, and followe reasons lore:
Whose steppes doe flee the waies of froward will,
And treads the pathes of iustice euermore.*

*4 And though this Booke, your Highnes oft hath read,
In Grekeshe prose as Plutarch did it write:
My rurall muse, for that, yet, had no dread,
In English verse, againe the same t' endite.*

*5 Presuming of the fauor which he founde,
When that she sang, what fruites of foes might rise:
And that your Grace, gaue eare vnto the sounde,
Of such rude rime, as she did then deuise.*

*6 Wherefore now harke my liege and soueraigne Queene
What Plutarch saith of Princes good and bad:
Who if he were aliuie to iudge, I weene,
Of all the Queenes in honor to be had,
Your learning, and your vertues pondred well,
He would your Grace, should onelie beare the bell.*

Your Maiesties most humble Subiect
Thomas Blundeuille.

The first morall Treatise *intituled, The learned* Prince.

The Cyrens once made great request,
That Plato would vouchsafe to wright
Such lawes, as he for them thought best,
Their state thereby to rule vpright.

2 But Plato tho, did cleane refuse,
So hard a thing to take in hand,
Who knewe, they would good lawes abuse,
Which had such wealth within their land.

3 For nothing is moze hard t'intreate,
Moze proud, ne worse to deale withall,
Than is that man, in wealthie state
Which thinks to stand, and feares no fall.

4 Wherefore it is too hard for such,
As others rule, and beare the swaie,
To suffer lawes to rule too much,
Least then, their power should sone decaie.

5 For reason as their Chiefe to take,
They doe abhorre : lest Princelie might
They should then forced be to make
A slave, to iustice, trneth, and right.

The learned Prince.

6 As men(alas)which doe not knowe,
What Theopomp the Spartan Duke
Said to his wife, with voice full lowe,
When she objected this rebuke :

7 For whereas he did first of all,
To roiall power, Tribunos ad :
She said, Thou bringst thy sonne in thrall,
To leaue lesse power than thou hast had.

8 No rather yet, (then answerd he)
I shall him leaue so much the more :
For now his power shall stronger be,
Than euer mine was heretofore.

9 And though this Prince himselfe depriud,
Of that which he to giue thought good :
As though small brookes he had deriud
Out of a gulfe, or flowing floud :

10 Remitting yet the rigor great,
Of roiall power which none can beare,
He did auoid all enuious hate,
And lead his life cleane out of feare.

11 If reason got by wisdoms loze,
Assist the Prince, the gards his health :
For ridding th'ill alwaie before,
She leaues the good t'increase his wealth.

The learned Prince.

12 But manie Kings that foolish are,
To maisters rude that carue in stone,
And haue no art, I maie compare,
So litle difference is, or none.

13 For they their images do iudge,
Then best to make, when that they shape
Them arms & thighes with legs most hudge,
And ouglie mouthes full wide to gape.

14 Unprudent Kings, euen so (I saie,)
By frowning lookes, big voice, disdainie,
And keeping close in, all the daie,
Great maiestie do thinke & attaine.

15 Like images in outward shewe,
Which do pretend some goodlie one,
Yet inwardlie, if you will knowe,
They onlie are but earth or stone.

16 In one thing yet they disagree,
For images through that their waight,
And heauie poise, fast stablisht bee,
He do they moue, but stand vp straight.

17 Where foolish kings vntaught (I saie)
For that within they are not sound,
He trulie waide, they swarue and swaie,
And oftimes fall vnto the ground.

The learned Prince.

18 For why, vnles to place thou wilt
In suer wise, thy principall :
What euer shall thereon be built,
In breefe must néedes to ruine fall .

19 But as the Craftsman should foresee,
His rule be right and trulie made,
Without all fault, before that hee
In anie woꝝke do further wade :

20 A Prince likewise ought first to knowe,
Himselfe to rule and rightlie guide,
And then to frame his subiectes so,
As in good rule they maie abide.

21 For why, it is a thing vnnéete,
A feeble man to take in hand,
To set vp others on their féece,
When he himselfe can scantlie stand. }

22 He likewise can it decent bee,
That he should teach which hath no skill,
Or order men in ech degré,
In whom doth reigne disorder still.

23 He should that man command of right,
Which reasons rule doth not obaie,
Though foles him count of greatest might,
Which subiect is no kinde of wale.

24 The

The learned Prince.

24 The King of Perse, did all men take,
To be his slaues and line in thrall,
His wife except, whom he should make
His will t' obaie, aboute them all.

25 But some(perhaps) would now demand,
Q. Who ought to rule a Prince or King?
A. The lawe as Quene, who doth command,
Both gods and men, as Poets sing.

26 I meane not that which is exprest,
In bookes of paper, wood, or stone:
But Reason graft within his brest,
To guide his doings euerichone.

27 The King of Perse was wont to haue
A chamberlane, whom daie by daie,
When morning came, he straight charge gaue,
That he to him these wordes should saie:

28 Arise thou King, and sleepe no more,
But carefull be to do right soone,
Such needefull things as heretofore
Meforomafdes would haue doone.

29 But Kings that wise and learned are,
Haue alwaies one within their mind,
More prompt to tell them of their care,
Than anie man that they can find.

The learned Prince.

30 Polemon said that Cupid was
A seruant to the gods aboue,
From place to place with speede to pas,
To seeke what did yong lads behoue.

31 But one moze rightlie yet might saie,
Gods ministers that Princes bee,
To take the charge of men alwaie,
And eke their wealth to well foresee.

32 That like as God doth let them haue,
Those godlie gifts which they enioie,
Some part euen so they still should saue,
And wiselie ought the rest t'emploie.

33 We see th' ample heauen, how he
With liquid armes doth th' earth embrace:
Who first sent downe the seedes, which she
With fruit brings forth in euerie place.

34 Some growe by raine, and some by wind,
By glitring starres some nourisht are,
And some the Moone with moistures kind,
To foster vp, hath onelie care.

35 And finallie, the louclie Sunne,
Whose shining beames adorneth all,
His frendlie course doth dailie runne,
And shewes like lone to great and small.

36 These

The learned Prince.

36 These godlie giftes yet can we not,
Pe rightlie vse, ne well enioie,
Vnles likewise it be our lot,
To haue a Prince, Iustice, and Loie.

37 For Iustice is of lawe the end,
And Lawe the Princes woꝝke (I saie:)
The Prince Gods likenes doth portend,
Who ouer all must beare the swaie :

38 And needeth not the skilfull hand
Of Phidias, or Polyclet,
Of Miron, eke or such like band,
Of those that carue and colours set.

39 For he himselfe by vertue can,
Himselfe to God most like descrie,
An image pleasing euerie man,
And noble to behold with eie.

40 And like as God in heauen aboue,
The shining Sunne and Moone doth place,
In goodliest wise as best behoue,
To shewe his shape and liuelie grace :

41 Such is that Prince within his land,
Which fearing God, maintaineth right,
And reasons rule doth vnderstand,
Wherein consistes his port and might.

The learned Prince.

42 And not in scepter, or in crowne,
In thunder bolt, or glittering sword,
Whereby some thinke to obtaine renowne,
Since then, they should be greatlie ferd.

43 Whereas in déede, for that they seeme,
That none to them maie haue accesse,
They are enuide, and wise men déeme
Such port to be great foolishnesse.

44 For God offended is with those,
His thundring power that imitates:
But he delights in such as chose
In clemencie to be his mates.

45 And doth promote them more and more,
And of his owne benignitie,
Doth make them partners of his loze,
Of iustice, truth, and equitie,

46 Which things in déede are more diuine
Than fier, light, or Phoebus course,
Than starres that rise or do wane decline,
Pea endless life it selfe is worse.

47 For why, long life is not the cause,
That God most happie counted is:
But Prince of vertue is the clause,
Whereon dependeth all his blis.

48 When

The learned Prince.

48 When Alexander soeie was,
For Clitos death, whome he had slaine :
Then Anaxarch, such wofull case
To mitigate, to him gan saine :

49 To Clito hapt but iustice tho,
Which doth afsist the gods alwaie,
That what focuer Princes do,
Should rightfull seeme without denaie.

50 Which saieng was ne right, ne good,
For where the King bewaild his crime,
This seemd to egge him in like mood,
To do like act an other time.

51 But if for men it lawfull were,
Such things t'examine as them list :
Full quicklie then, it would appere,
That Iustice doth not loue assist.

52 For Iustice euen it selfe to be,
Almightie Ioue we ought to take :
A lawe of most antiquitie,
Which neuer did the truth forsake.

53 The old men also plainlie saie,
It passeth Ioue his power and might,
When Ladie Iustice is alwaie,
A kingdome for to rule vpight :

The learned Prince.

54 Who(as Hesiod hath vs taught,)
A virgin is immaculate,
A shamefast maid, which neuer wrought
But modestlie with euerie state.

55 And hereof kings surnamed are,
Right reuerend, and dreadfull aie :
For those in whom doth dwell least feare,
Dought to be feared most (I saie.)

56 But it behoues much moze a king,
To feare to do, then suffer ill,
For of the one the other spring,
So do, so haue, is Justice will.

57 This princelie feare a Prince likewise
Should alwaies haue, vnwares that lest
To him, for lacke of carefull eies,
With wrongs his subiects be opprest.

58 For so the dogs that watch the fold,
When they the cruell wolfe do heare :
Not for themselues, which are full bold,
But for their charge haue onelie feare.

59 Epaminond the Theban knight,
His subiects tending feasts and plase,
Would all alone both daie and night,
Keepe watch and ward, and oftimes saie :

60 That

The learned Prince.

60 That he did aie litle soberlie,
And watchfull was to that intent,
That others might more quietlie,
Be dzonke, and sleepe, as they were bent.

61 When Cæsar had at Vtice towne,
To Cato giuen the ouerthrowe:
The rest brislaime, then Cato downe,
Dio call vnto the sea to goe,

62 And hauing sene them safelie shipt,
And wisht them well to passe the sea:
As one with fewer cares beclipt,
Returned home himselte to slea.

63 By which ensample Cato heare,
Doth teach all Princes that be wise,
Of what they should haue greatest feare,
And what againe they should despise.

64 But on the other part, behold
Clearchus cruell King of Pont,
Who like a serpent laid in fold,
In chest close shut to sleepe was wont.

65 Full like t' Aristodeme therefore,
Who in his dining chamber had
A closet with a falling doze,
And eke with bedding finelie clad:

66 Where

The learned Prince.

6 Wherein his Concubine and hee,
7 Here wout all night to take their rest,
8 And to th'intent that none should see,
9 He come to bere them in their nest :

7 The mother of the damsell should
8 Be staier cleane from thence remoue,
9 And set it there, against they would
Come downe next morning from aboue.

8 How much (think you) would this man flæ,
9 Palace, court, or feasting place,
Which of his chamber (as you see)
Prison made to keepe his Grace :

9 Thus true Kings haue no feare in deed,
But aie for those, on whom they raine :
But Tyrants for themselues haue dreed,
Not for their vice they should be slaine.

10 The greater power, the greater feare:
The more to rule that they obtaine,
The more as foes to them appeare,
Whereby they growe in more disdain.

11 With matter apt all shapes to take,
And subiect aie to sundrie change,
Of God some would a mixture make,
And hide him there, which is full strange.

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The learned Prince.

72 But Plato saith, God dwels aboue,
And there fast fixt in holie sawes :
From truth he neuer doth remoue,
Ne swarues from natures stedfast lawes.

73 And as in heauen like to a glasse,
The Sunne his shape doth represent :
In earth, the light of Iustice was
By him ordeind, for like intent.

74 Which shape all wise and happie men,
To counterseite emploie their paine,
Full buisilie with wisdomes pen,
The cheefest blis therebie t'attaine.

75 But nothing can this habit breed,
In vs so soone, as reasons loze,
Got out of wisdomes schoole in deed :
To guide our doings euer more.

76 When Alexander had well tride,
The prompt wit of Dogenes,
And sene his stoutnes great beside,
He maruelled, and saide, Doubles :

77 If I not Alexander were,
I would become Diogenes:
As one that vertue faine would leare,
But princelie power did him oppres.

78 Which

The learned Prince.

8 Which would not grant him time t'applie,
The thing so much esteemed aie,
For lacke whereof he did enuie,
The Cynickes scrippe, and poore arae.

9 Wherewith he sawe the Cynicke made
At all assaies moze strong and stout,
Than he himselfe, when to inuade
Of horse and men had greatest rout.

10 Thus in desire and in good will,
Diogenes the King might bee,
And yet in deede remaining still,
In princelie state and high degre.

11 Yea, he moze neede had in this case
To be Diogenes aright,
In that he Alexander was,
In Empour great of power and might.

12 Who had in Fortunes seas to strive,
With cruell stormes and rockes beside,
Whereon his ship might easlie drike,
Unless he had the better guide.

13 For priuate men of lowe degre,
That others can offend no waie,
Though they t'affects oft subiect bee,
Their greefes yet are but dreams (I saie.)

The learned Prince.

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Full buisilie with wisdomes pen,
The cheefest blis thereby t' attaine.

75 But nothing can this habit breed,
In vs so soone, as reasons loze,
Got out of wisdomes schole in deed :
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And yet in deede remaining still,
In princelie state and high degree.

81 Yea, he moze neede had in this case
To be Diogenes aright,
In that he Alexander was,
An Emprour great of power and might.

82 Who had in Fortunes seas to strue,
With cruell stormes and rockes beside,
Whereon his ship might easlie drue,
Unless he had the better guide.

83 For private men of lowe degree,
That others can offend no waie,
Though they t'affects oft subiect bee,
Their græses yet are but dreams (I saie.)

The learned Prince.

84 But whereas power is found vnto
All ordered life, there thinke it true,
That such affects will cause also,
Great græfe in deed for to insue.

85 The chæfpest fruit that Dionyse,
Did of his empire take : it was,
(He saide) what he did then devise,
With speede to haue it brought to pas.

86 A thing most perillous therefore
It is, vndecent things to will :
When he that willet, euermore
Hath power, the same for to fulfill.

87 For power doth malice quicklie moue,
With euill affects the mind to strêke,
As enuie, wrath, adultrie, loue,
Pens goodes also, and lines to seke.

88 And then the worde no sooner said,
But too to him that is suspect
To offend in that to him is leyd,
For sentence there must take effect.

89 Of Nature, such as searchers bee,
Do hold that after thunder clap,
The lightning comes : yet do we see,
The same, befoze we heare the rap.

The learned Prince.

90 The blond likewise before the wound,
To vs most commonlie appears :
For sight doth meete the light, where sound
Is faine to come euen to our eares.

91 In kingdoms so, some men we find,
Thaue suffered, ere accusd they were,
And sentence giuen to wrath inkind,
Before due proofe of crime appere.

92 For wrath not able to withstand
The power of malice, when she list :
(As is the anchor fast in sand,
Which can the cruell sea resist:)

93 Unless that reason with hir waight,
Presse downe such power, and kings abide
To marke the Sunne, in greatest haight
How he him selfe doth wisselie guide.

94 For when he mounted is aloft,
To Cancers ring, he seemes to staie,
In that he goth so faire and soft,
Whereby he doth assure his waic.

95 But this by dailie proofe we knowe,
Where power and malice do abide :
There, malice needes hir selfe must showe,
And can hir face no long time hide.

The learned Prince.

96 If those that haue the falling ill,
At anie time take cold (I saie,)
They can not stand, but stagger still,
Which plainly doth their grease betozaie.

97 Euen so th' vnlearned sort (you see,)
When Fortune chance them to addresse
To honoꝝ, wealth, and high degreé,
They shewe full soone their foolishnesse.

98 For why, no sooner vp, but lo,
They readie are againe to fall:
For Fortunes wheele they do not knowe,
Which turneth round as doth the ball.

99 To trie, if that an emptie pot,
Be sound oꝝ cracked anie where,
Fill vp the same, and euerie plot
That faultie is will soone appere.

100 Euen so corrupted mindes, that are
Not able princelie power t' abide,
To broken pots I maie compare,
That flowe with anger, wrath, and pride.

101 But why should these things here be said,
Sith lesser crimes and faults most small,
To noble Princes haue bene laid,
By such as haue them noted all?

The learned Prince.

102 To Cymon wine, to Scipio
Much sleepe, as faults objected were :
Lucullus noted was likewise,
For that he loued coslie chere.

103 How happie than is Britan land,
Which doth enioie so noble a Quene,
As reasons rule doth vnderstand,
Whereby no vice in hir is seene :

104 For why, she feareth God aboue,
Whose lawe is witten in hir hart :
So good affects in hir to moue,
As wicked thoughts haue there no part.

105 A wise and learned Quene is shee,
And wholie bent to maintaine right :
He wrathfull Tyrant can shee bee,
In clemencie which doth delight.

106 Who seekes hir lawes and ordinance,
To execute with iustice aie,
All vertuous men she doth aduance,
And chass the proud that will obaie.

107 Of speech full meeke, and milde of cheare,
To whome all poore men haue accesse,
Whose plaints she willing is to heare,
And eke their wrongs for to redresse.

108 What

The learned Prince.

108 What care she hath hir subjects all,
And Realme to make both rich and strong,
By deeds appeare it doth and shall,
In woꝝds I néede not to be long :

109 But onlie with and dailie craue,
Of God to graunt, that ouer vs
Long time of raigne hir Highnes haue,
Which is so good and gracious.

FINIS.





THE FRVITES
of Foes.

*Newlie corrected and cleansed of
manie faultes escaped in the
former Printing.*

*J Roger Ascham Secretarie to the
Queenes Maiestie, for the Latine
tongue, in praise of the booke.*

OF English bookes, as I could find,
I haue perused manie one:
Yet so well done vnto my mind,
As this is, yet I haue found none.

2 The wordes of matter here doe rise,
So filie and so naturallie:
As hart can wish, or wit deuise,
In my conceit and fantasie.

3 The wordes well chosen, and well set,
Doe bring such light vnto the sense:
As if I lackt, I would not let,
To buie this booke for fortie pence.



To the Queenes Highnes.

Such Newyeares gifts, as most men doe prepare,
To giue your Grace, is passeth far my powre :
For golde, ne pearle, ne such like costlie ware,
Can I possesse, sith Fortune still dosh lowre:

2 As she on me, hath her: so euer done,
Which had me brought, at length to great distresse:
But that the hope, which in your Grace alone,
I alwaies fixt: my greefes did oft redresse.

3 Which hope (I saie) euen now dosh make me bold,
Your roiall state, with this so small a quaire,
For to present: yea more, thas hope me told,
From this daie forth, I should no more despaire:
For loe (saith she) the golden worlde at hand,
And iustice raignes againe, within this land.

Your Maiesties most
humble seruant,
Thomas Blundeville.



The second morall Trea- tise intituled, *The Fruites* of Foes.



B Plutarchs loze of mortall foes,
Lerne ye that list some fruit to take,
For fruits ynow, he doth disclose,
Wherof I wil you partners make.

2 In old time past, men onlie sought,
The hurtfull beasts, their foes to kill :
Of other spoile they nothing thought,
But so to saue themselves from ill.

3 But others came then after ward,
Whose sleight was such, those beasts to slaie :
As they thereto had small regard,
Except they might obtaine some praie.

4 Their flesh to eat, they vsde therefore,
And with their wool, themselves to clad :
Their milke and gall, they kept in store,
To heale such græfes, as sicke men had.

5 And of their hides, they harnesse made,
Themselves to arme, on euerie side,
That they might aie in safetie wade,
Against all force, that might betide.

The fruites of Foes.

6 Doe thus by foes, no hurt to take,
It did not them at all suffice,
Except they might such great gaine make,
As they themselues could best devise.

7 If thou therefore, without some hate,
Here cannot liue in quiet rest :
Inuent some waie of such debate,
To leaue the worst, and take the best.

8 So Tilman can by art devise,
Eche tree to spoile, of nature wield :
Nor Huntsman eke, be he right wise,
Can tame ech beast, that runs in field.

9 Wherefore they haue right wiselie found,
The meane t' applie such beast and tree,
To other vse, which doth redound
Unto their great commoditee.

10 The water of the sea, we see,
Is salt, and hath vnpleasant tast :
Yet chéssie thence (I saie) haue wée,
The fish, our swete, which we do wast.

11 Pea, more than that, things of great price,
The ships by sea to vs do bring,
Both pleasant silke, and holosome spice,
And manie other needefull thing.

The fruites of Foes.

12 The brightnes of the flaming fire,
Appearing in the Satyrs sight,
Straight waies, so kindled his desire,
That it t'imbzace he tooke delight.

13 Prometheus, then lowde gan crie,
Beware (the saide) imbzace none such,
For that it hath the propertie,
To burne all those, that doth it tuch.

14 It was not made to coll, and kisse,
But heate, and light, allwaies to yeld :
The verie meane also it is,
Wherby craftsmen their arts doe wæld.

15 Herby therfoze, we maie perceiue,
That of our foe right perillous,
In this our life we maie receiue,
Such fruits as be commodious.

16 For though some things be verie ill,
To those, to whom they appertaine,
Yet vsde they maie be, with such skill,
As losse shall easlie turne to gaine.

17 As loe for pꝛowe, some sicklie coꝛse,
For easements sake, séeke quiet rest :
Wher some againe, to win their foꝛse,
To trauell oft, do thinke it best.

18 Dioge-

The fruites of Foes.

18 Diogenes and Crates chance,
Do well declare, how banishments,
And losse of goodes, do some aduance
To knowledge great, which them contents.

19 When Zeno heard, that tempests great,
In raging sea, his ship had lost,
He mourned not, ne yet did feare,
But made as though it little cost :

20 And thus gan saie to Fortune tho,
How dearelie dost thou me intreat,
Me thus to force, againe to go,
In wisdoms schoole, to finde a seat :

21 Some beasts we see, such stomachs haue,
As serpents can full some digest,
Both wood and stone, they also craue,
Such kind of fode them hurteth least.

22 But some againe, so despitie beene,
That they oft loath the finest bread,
And purest wine that can be seene,
Wherewith they might be allwaies feed.

23 Euen so fares foles, that friendships toies
Do aie destroie: but to the wise,
Of hatefull strife and spitefull toies,
Great wealth, and gaine, doth oft arise.

24 Where:

The fruites of Foes.

4 Wherefore (me thinks) wherein thy foe,
Doth seeme to giue thee greatest græse,
Thou maist thereof receiue also,
Much greater gaine to thy relæse.

5 And if thou aske, how that maie bee :
I saie to thee, consider then,
What care he hath, thy woorkes to see,
With whom, to whom, what, where, & when.

26 With Lynx his eyes he doth behold
Thy life, thy frænd, and seruant aie,
Thy deedes, and thoughts right manifold,
Thy name to harme, if that he maie.

27 This profit eke, by foes we haue,
Our frænds oft times, we do not mind,
They maie be sicke, and laide in graue,
Unwares to vs, like men vnkind.

28 But of our foe, both daie and night
We thinke and dreame, such is our choice,
His græse, or bane, to haue in sight,
Which onlie doth our minds reioice.

29 If thou be sicke, or much in det,
Falne out with wife, with maide, or man :
Pea, no mishap can thee beset,
But thy foes eft soone know can.

The fruites of Foes.

30 Like rauening birdes, that carrion flesh,
And not the sound, far off can smell:
So they thy illes, to spie be fresh,
And all thy grâces, with eie full sell.

31 What greater gaine made be than this,
Whereby to learne, in such a sort,
Our life to lead, as none there is,
That ill thereof made once report?

32 For as sicke men that warie be,
In meates and drinckes, that may offend:
In wordes and deedes, euen so doe we,
Take heede that they the best pretend.

33 Whereby we come in schole to dwell,
Of customes good, and excellent:
For reason rules th'affections sell,
Whereto our mindes be alwaies bent.

34 Wea, through long time, and exercise,
It breeds in vs such stedfastnes,
That learne we can none other guise,
But aie to liue in holines.

35 The towines that long haue bene be set,
With entines stout on euerie side,
Haue dérelle learnd, by losses great,
To kéepe good watch in euerie tide.

36 And

The fruites of Foes.

36 And eke their lawes and ordinance;
To execute with iustice aie,
The humble sort for to aduance,
The proud to chast, that will obate.

37 Euen so fare those that forced be,
Through spitefull foes, both negligence,
And slothfulnes alwaies to flee,
Wherby they liue without offence.

38 For custome shall them bring with speed,
To such a trade of doing well,
That if they goe as reason leed,
In errour none they long can dwell.

39 When Minstrels of one sute and band,
In open place do Musicke make,
Without all feare and care they stand,
And to their plaie no heed do take:

40 But when their skill, they do compare,
With strangers, that professe like art,
They sharpe their wittes, and haue great care,
That euerie one maie plaie his part.

41 Of instruments, and eke of strings,
They seeke where they maie haue best choice,
And oft do proue, how with such things,
Maie best agree both hand and voice.

The fruites of Foes.

42 Euen so it fares with him, whose life,
And honour both, much spited is,
By those that seeke with hatefull strife
His things to blame that be amis.

43 Full ware is he in busines,
And eke foreses thereof the end,
For when we erre, maliciousnes
Regards the foe, more than the friend.

44 When Carthage was all torne and rent,
And Greece subdude, the Romanes thought
Themselues full safe, their foes thus went,
They were all glad, and feared nought.

45 But Scipio did them reprove,
In perill most be we: (quoth he)
When no foe is that maie vs greeue,
Whose feare should make vs slouth to flee.

46 One asked once Diogenes,
How he might best reneged be,
Of all his foes, both more and les,
That from all care he might be free:

47 Diogenes right wiselie tho,
To him gan saie, No dent of knife
Can greeue so much thy cruell fo,
As for to see thy perfect life.

48 What

The fruites of Foes.

48 What grudge, what græse, the cōmon sort
Conceiue to see the goodlie horse,
And coursing dogges, which but for sport,
To keepe their foes do litle forse?

49 What plaints, what sighes, & doleful sounds
Their spitefull breasts to heauen yeld,
To see their pleasant garden grounds,
Of store of corne to growe in feld?

50 How much more then, would they lament,
To see their foe to be full iust,
In worde and dede, to vertue bent,
Of sober life, and free from lust?

51 And eke to bid out of his brest,
That fraighted is with holines,
Such domes, and counsels, as are best
To ease ech heart in heauines?

52 The toongs of them that conquer bee,
Are bound from speach, (saith Pindarus)
And yet these words, as you shall see,
To all be not opprobrious:

53 But onlie do such men reprove,
As needes must yeld vnto their foes,
In all those vertues that behoue,
A perfect man for to disclose.

ij.

54 For

The fruites of Foes.

54 For such things (saith Demosthenes)
Do binde the tong in torment aie,
And stops the mouth of them doubtles,
That thinke more ill, than they dare saie.

55 Inforce to shewe thy selfe therefore,
(With in thy power it doth consist)
Thy life to guide by vertues loze,
Their wicked twongs for to resist.

56 And when thou wouldst faine put thy foe,
In great despaire, take not the waie
By hainous words, as others doe,
His name to persecute (I saie.)

57 Be beastle man, ne filthie foole,
Doe thou him call, but rather seeke
In such a sort thy selfe to schoole,
That none thy doings maie misseke.

58 Be true thy selfe, in worde and dede,
Be modest, still, and chaste also:
Shewe courtesie in time of neede,
To such as haue with thee to do.

59 And if it should so come to passe,
That needes thy foe thou must reproue
For anie fault, yet in that case,
See first thy selfe thou do well proue.

The fruites of Foes.

60 Examine eke with diligence,
Thine inward parts, if they be free
From all such vice and negligence,
As in thy foe, thou seemst to see.

61 For els (perhaps) thou maist giue cause,
To some ill twong that stands thee bie,
With voice full soft, to saie this clause,
Recited in a Tragedie :

62 Behold (I saie) this foolish man,
That takes in hand the wounds to cure
Of other men, and yet nought can
His owne redresse, (I you assure.)

63 But if he call thee ignozant,
Learne wisdom then by industrie,
Thy faintie heart if he do tant,
Let stoutnes shew thou wilt not flie.

64 If he thee checke for lecherie,
Avoid ech sparke of filthines
Out of thy breast full speedilie,
And learne to liue in holines.

65 More soule or græuous nothing is,
Than for a man such faults to checke,
As all the shame thereof (I wis)
Againe shall turne vpon his necke.

The fruites of Foes.

66 For as rebound of glittering light,
The feeble sight doth most offend :
Euen so most gracious is the spight,
Which truth beats backe, frō whence it wend.

67 The mistie clouds vnto the wind
That blowes Northeast doe aie resort :
The wicked life euen so we find,
To hir doth drawe all ill report.

68 If anie man in Platos sight,
Had bilie done, straight thence would he,
And softly saie, Maie anie wight,
Such one as he, me force to be :

69 But when thou hast with words of ire,
Thy foe ipzickt for his offence :
Behold thy selfe, and eke desire
Thy life t'amend with diligence.

70 Of spitefull words so shalt thou drawe
Much fruite, to thy great wealth and gaine :
Though some it thinke, ne right, ne laue,
To vse such words of great disdaine.

71 The common sort do laugh and smile,
When anie bald or crooked knaue,
Do others taunt, and oft reuile,
For such defects as themselues haue.

The fruites of Foes.

72 What greater scoꝛne then would it bee,
If thou such faults shouldst reprehend,
As one with worse might answer thee,
Which thou in no wise couldst defend:

73 As once did Leo Bizantine,
When one that had a crooked backe,
Him cast in teeth his bleared eie,
Alas (quoth he) this is no lacke.

74 A humane thing this is (I saie)
But why (alas) caus't not espie,
How on thy backe thou bearest alwaie,
That goddesse fell, dame Nemesis?

75 Adulterer, sae none thou call,
While fouler lust in thee doth raine:
He yet reprove the prodigall,
If auarice thy life doth staine.

76 Alemeon, when he did reuile,
Adrastus King: Of kin thou art
(Quoth he) vnto that woman vile,
Which carud with knife hir husbands hart.

77 Adrastus then, him answerd loe,
With that which did him touch at quicke:
Such beastlie wrath in thee did flowe,
Thy dame to flea ere she were sicke.

78 When

The fruites of Foes.

78 When Dionyse did Crassus scozne,
For that he waild his Lampries case,
By cruell death then all forlozne,
Which in his pond long fostred was:

79 Then Crassus said, Rebuke not mee,
Sith that from thee no teares did fall,
The death to see of thy wiues three,
Nor feltst no greefe thereby at all.

80 Who so delights to checke or taunt,
No ribald, knaue, or foole must bee,
With bragging words himselfe to vaunt,
But rather should from vice be free:

81 Wherefore, none seemes more bound to obaie
Apollons word (Thine owne selfe knowe)
Than those that are most prompt alwaie,
To raile, to iest, to mocke, and mowe.

82 For hap it maie, saith Sophocles,
That whilst they taunt, as them likes best,
To them againe, is said (doubtles)
That which to heare, they couet lest.

83 In taunting thus our foes, we finde
No litle fruit, but more we gaine,
When they likewise with wordes vnkinde,
Our faultes to taunt do not refraine.

The fruites of Foes.

84 Antisthenes said well therefore,
That life in safetie to inclose,
Man ought to haue alwaies in store,
Right perfect frèends, or bitter foes.

2
3

85 For faithfull frèends will vs refozme,
When that we erre: our foes againe,
Will so much raile, and out of fozme,
That needes from vice we must abstaine.

86 But sith that now true frèendship is
Of free spèch spoild, and flatterie bent
To chat and prate of things amis,
Good counsels eke must needes all stent.

87 And therefore nothing now remaines,
For vs to doe, but to abide,
The truth to heare, to our great paines,
By spitefull foes that nought will hide.

88 When Telephus his festred wound
Could no wise heale, with th' enemies speare
Which first him hurt, loue life him bound,
To lance the same without all feare.

89 Euen so must they of force agré,
To bidde repzoze of spitefull foes,
Where wanteth frèends their faults to see,
And franklie will the same disclose.

The fruites of Foes.

90 For in this case, we should behold
Our foes intent, when they so raile,
But if such things as they haue told,
Be true in vs, or els doe faile.

91 Prometheus of Thessalie,
A gricuous soze had in his bzeast,
Which one that was his enemie,
Did cure by chance against his heast.

92 For when he thought to haue him slaine,
By dent of sword he brake the soze,
Which festred was to his great paine,
And so him held for euermore.

93 Euen so full oft it comes to pas,
That wordes ispoke for ill intent,
Do greatlie helpe some one, that was
His fault t'amend full negligent.

94 But most men, when they are reuild,
Haue no regard, if with such vice,
As is them told, they be defild,
But seekes reuenge by like aduice.

95 Where reason would, that such as are
By foes rebukt for their offence,
Should afterward thereof beware,
And seeke redzesse with diligence.

The fruites of Foes.

96 **Pea,** more than that, without desert,
Though they vs checke for anie thing,
To seeke yet then it is our part,
The cause whereof the same did spring :

97 **And** eke to feare, least ere we thought,
We haue the same or such like don,
For one suspect, hath manie brought
To shame, and great derision.

98 **As** th' Argiue King, Sir Lacides,
Because he was so nice of gat,
And eke his haire would finelie dresse,
With finger aie was pointed at ,

99 **And** cald a man effeminat.
The like to Pompeie did befall,
For that he vsde his head to scrat,
When he no hurt did thinke at all.

100 **For** none did more, than he, despise
Such wanton lust and tendernes,
Who aie was bent to enterprise
Things great of weight and hardines.

101 **So** Crassus eke (to tell you plaine,)
Suspected was through such like tale,
For that he did (as some men saine)
Frequent full oft a maide bestale :

102 **And**

The fruites of Foes.

102 And yet in déede his comming was,
About no hart, or ill intent :
But certaine land to buie, in case,
He could obtaine hir frée consent.

103 Posthumia, through mirth and plaie,
And haunting oft (without respect)
Mens companie, hir name (I saie)
With infamie did soze infect.

104 For which she cited was t' appeare,
As one that had in lecherie
Abusde hir selfe, with kinsfolkes nèere,
And yet she did no villanie :

105 Whom though that Spurius, which hight
Manutius, then Bishop hie,
Of that ill fame, did cleane acquight,
He warnd hir yet thus fatherlie:

106 Posthumia, sith that thou haste,
In holie workes thy life aie lead,
Least wanton talke thy name maie waste,
I counsell thee haue likewise dread.

107 Themistocles, none ill had wrought,
When he so often letters sent
To Pausanie : yet some folkes thought,
To traie the realme was his intent.

The fruites of Foes.

108 If anie man the charge therefore,
With things vnttrue in euerie part,
Be negligent no whit the more,
For lightlie let them from the start:

109 But take good hēde, least thou or thine,
Hath giuen some cause of such ill fame,
Which once found out, thy selfe incline,
To learne thenceforth to flee the same.

110 For such ill happes as comes vnwares,
Do oft times teach what is for vs
Most meete to doe, in such like cares,
As Merop saith in writing thus :

111 When Fortune did me cleane deprive
Of that, which I esteemed most,
To much more wit I did arriue,
Albeit full deere it did me cost.

112 By maisters then of cheaper price,
Which be our foes, why should we dout
In things vnknownen to take aduice,
Which we with cost sometime seeke out :

113 For they in vs doe knowe and see,
A thousand things, which friends reiect,
Because by loue they blinded bee,
Where foes are full of great respect.

The fruites of Foes.

114 When Hierons foe did him reproue,
Foz that his bzath did saunour ill,
Then to his wife, and best beloue,
With speede went he to chide his fill :

115 And said to hir, Why hast thou not,
To me declar'd this fault of mine ?

Because (quoth she) I thought God wot,
That all mens breaths had beene as thine.

116 Thus maie you see, that freends most déere,
Our faults cannot so soone out find,
As foes that aie both farre and néere,
Faile not to keepe such things in mind.

117 One vertue more, and that full good,
By foes also we maie obtaine :

Which is, our twongs in angrie mood,
By reasons bit foz to refraine.

118 Foz vertues such will not be had,
Except we learne in time to tame
Our fierce affects, and raging mad,
Whereby oft times we come to shame.

119 As loe (behold) the wzathfull man,
Foz lacke of wit and temperance,
His foolish words to staie nought can,
Whereof doth spring much variance.

The fruites of Foes.

120 This fault therefore, as Plato saies,
Both God and man doth chaste doubtles,
For that the rest at all assaies,
It doth excēde in pēuishment.

121 But silence is without all harme,
And tongs to heare that lewdlie raue,
With stoutnes such it selfe doth arme:
As Socrates was wont to haue.

122 Yea rather more, as Hercules,
For as (they saie) no words of spight,
Could once offend his hardines,
But as a flie he waied them light.

123 What thing therfore more graue may bee,
Than still to be, while foes do raille,
As when we would take hēde to flee
Some fearefull rocke, whereby we saile?

124 Besides all this, thou shalt thus leare,
Thy bzalling wife, and chiding frend,
Thy bzothers faults with ease to beare,
How much soeuer they offend.

125 I onlie speake of these (I saie)
Because I do my selfe assure,
Thy parents words and stripes allwaie,
Without all grudge thou wilt endure.

The fruites of Foes.

126 For what intent did Socrates
His froward wife, Xantip by name,
At home retaine, but patientnes
To learne, abrode to vse the same ?

127 Much better wert such patience,
To learne by suffering aie thy fo :
Whose spitefull wordes with ill pretence
Do count as winde, and let them go.

128 In enmitie, thus you maie see,
That patience milde hath greatest grace :
But frendship seekes simplicitée,
And frendlie deedes doth most embrace.

129 For it deserues so great a praise,
Thy faithfull frend to gratifie :
As it is foule, when néede assaies,
Of frendlie helpe him to denie.

130 Our foes offence if we set light,
When iust reuenge in vs doth lie :
It deemed is in ech man sight,
A deede which doth our vertue trie.

131 But most renolune to him is due,
Who, as his owne, his foes disgrace,
With wofull heart doth waile and rue,
And him to helpe doth hast apace.

132 And

The fruites of Foes.

132 And eke is prompt to doe no lesse,
When that he seeth his wife or childe,
His man or maide in great distresse,
And praieng asd with wordes full milde.

133 For stonie harts haue they (I wis)
That would not praise so great a grace:
And thinke him worthe all mens blis,
That mercie such will then embrace.

134 When Caesar made the pictures faire,
Of Pompeie to be set againe,
That downe were cast out of their chaire,
Much praise thereby then did he gaine.

135 For Tullie said, O worthe wight,
By tendring thus thy foes renowne,
Thou hast thine owne so well iplight,
As neuer power shall throwe it downe.

136 Wherefore (I saie) thy mortall fo,
Which doth deserue to haue great laud,
Deprine thou not vnjustlie tho,
By spitefull meanes, or wicked fraud:

137 Sith that the more thou dost him praise,
The greater praise thou shalt obtaine,
Besides belêse, when to dispraise
Thou shalt disposed be againe.

D.f.

138 For

The fruites of Foes.

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And him to helpe doth hast apace.

The fruites of Foes.

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When that he seeth his wife or childe,
His man or maide in great distresse,
And praieng aid with wordes full milde.

133 For stonie harts haue they (I wis)
That would not praiſe so great a grace:
And thinke him worthe all mens blis,
That mercie such will then embrace.

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By tendring thus thy foes renowne,
Thou hast thine owne so well iplight,
As neuer power shall throwe it downe.

136 Wherefore (I saie) thy mortall fo,
Which doth deserue to haue great laud,
Deprive thou not vnjustlie tho,
By spitefull meanes, or wicked fraud:

137 Sith that the more thou dost him praiſe,
The greater praiſe thou shalt obtaine,
Besides beleefe, when to dispraiſe
Thou shalt disposed be againe.

D. J.

138 For

The fruites of Foes.

138 For no man then will iudge or deeme,
That thou dost hate his personage:
But rather, as doth best beséme,
Dost hate his vice, and ill vsage.

139 The best is yet, that by this waie,
None enuie shall in vs remaine:
He shall we grudge to heare men saie,
Our frénd to be full iust and plaine:

140 Or all men els t' excell and passe,
In this or that good qualite,
Whereat the spitefull heart (alas)
Would freat, and right soze moued be.

141 What vertue then moze profitable,
Or goodlie, maie our minds retaine,
Than this, whereby we be made able,
To purge the venome of disdain:

142 In Commonweales, some ill decrees,
All custome doth so well approue,
That though thereby some lose their fees,
Yet none with ease maie them remoue.

143 In enmitie likewise we see,
Be many faultes, as hatefull spight,
Of others gréefes right glad to be,
Besides respect both daie and night.

144 The

The fruites of Foes.

144 The calling eke of wrongs to minde,
And manie other hurtfull vice,
As fraud, and guile, and meanes to finde,
To traitours traines our foe t'entice.

145 Which things fall oft to vse with foes,
We take it as none ill doubtles:
And while our minds we so dispose,
Our faults remaine remediles.

146 For if we neuer vse t'abstaine,
Against our foes such parts to plaie:
All custome shall vs soone constraîne,
Our friends to dresse in like araine. }

147 Pythagoras did nren denie,
To hunt, to hawke, or bīd to slea,
And fish in net would often bue,
To cast againe into the sea.

148 No brutish beast of gentle race,
Would he haue slaine in anie wise,
Least fierce affects we should embrace,
Through such a cruell exercise.

149 More goodlie yet it were to flee,
Such ill affects through sufferance,
And shewing oft our selues to bee
Right iust to foes in variance.

The fruites of Foes.

150 So shall we vse no kind of guile,
Be fraud with friends in their affaires,
But shall be plaine, and thinke it vile,
One word vnkind to speake vnwares.

151 When Scaurus at the lawe did sue,
Domitius his mortall foe :
Domitius a slaue vntrue,
Had then with him that fled him fro.

152 Which slaue forthwith to Scaurus went,
His maisters secrets to disclose,
But Scaurus seeing his intent,
His eares full fast did stop and close.

153 And nought would heare against his foe,
By such a wretch, as would him trate,
{Pea more, he bound him fast also,
And home againe him sent straight waie.

154 When Caro likewise matter sought,
Against Muren, to fortifie
Th' accusment late before him brought,
He nothing did malicioullie.

155 For such as after him did go,
(As was the wont) to heare and see :
If that selfe daie did aske him tho,
The matter should discusse be.

The fruites of Foes.

156 To whom when he had once said naie,
They by and by did all depart,
And thought it true which he did saie,
Such faith of him was in their hart.

157 But Simond saith, As euerie lارke,
Of force must haue his coppid creast:
So natures gift, if well ye marke,
Some spight doth breede in ech mans breast.

158 For which amongst light friends, it were
Right good (as Pindar doth suppose)
Of ill affects our mindes to clere,
By poisoning them into our foes.

159 And as a sinke our foes t'emploie,
Our filthie faults to keepe in store,
The stench whereof might els annoie
Our faithfull friends, and græue them sore.

160 In Sio sprang one time such strife,
That all the towne in factions twaine
Divided was: then was in life,
Onomades, a man full plaine:

161 A courteous man to euerie wight,
Who chanced on that side to bee,
That wan the field by force of fight,
To whom he gaue this counsell free:

The fruites of Foes.

162 Expell not all(quoth he) your deed
That did resist, but some retaine,
Lest lacke of foes maie hatred breed,
Among our selues, vnto our paine:

163 Hesiod saith, Whereas like art
Nigh neighbored, or kindred is,
The good successe of either part,
Each one t' enuie it were amis.

164 But if you can none other waie,
From spite abstaine, accustome than,
The wealthie state and good araise
Of those your foes to curse and ban.

165 For like as Gardeners good of skill,
The Garlike strong by Roses sote,
Do vse to set, all sauors ill
From them to drawe, even at the roote:

166 Our foes euen so that do receiue,
Our froward faults, our minds full sell
Doe rid of græse, which we conceiue,
To see our friends to prosper well.

167 With foes therfore we should then strive,
For honour, rule, and true got gaine,
And not to treat, when as they thrive,
More moze than we do chance t' attaine.

The fruites of Foes.

168 Wea rather, moze we should obserue
Their doings all in euerie case,
And how they did such things deserue,
That learne we might them how to passe.

169 Themistocles was wont to tell,
He could not sleepe for thinking on
The victorie, that whilom fell
Milthiad to, in Marathon.

170 It is a slouthfull grudge and hate,
The vertues of thy foes to spight,
And none of them to imitate,
Because thou thinkst they passe thy might.

171 But whereas hate thy iudgement cleare
Corrupteth not, his diligence
And industrie both then appeare,
Which driues awaie thy negligence.

172 But if he seeme in Princes hall,
Or Commonweale, right high estate
To haue him got by seruice thall,
Or flatterring meanes, reioice thereat.

173 And thinke thy selfe an happie wight,
For that thou maist thy honest life,
Compare with his in all mens sight,
And win great praise withouten strife.

The fruites of Foes.

174 For Plato saith, No gold on earth,
Or vnder earth, ne pretious ston,
One sparke of vertue can be worth,
Which passeth all comparison.

175 Pe Solon sage would change his state,
In vertue first, for vaine renowne,
Pe did he care to be checkmate
With Noble men in euerie towne.

176 He esteemed not the peoples praise,
Whose wandring wittes are like the winde,
Now here now there at all assates,
Their yea, with naie, full sone t'vnbinde.

177 No wortheie state that seemes to bee,
Can wortheie be, in verie dede,
Except the meanes thereto pardée,
Of wortheie actes did first procéde.

178 But like as loue doth louers blinde,
Euen so we spie the faultes of foes,
Much further off, than we can finde
The faults of fréends befoze our nose.

179 Reioice not then with ioie in vaine,
Because thy foe doth chance t'offend,
And take no gréepe without some gaine,
To see what god his wo:kes pretend.

180 But

The fruites of Foes.

180 But ponder well these cases twaine,
His vice and vertues both (I saie,)
And first his vice, from vice t'abstaine,
And therein passe him farre awaie.

181 His vertues then thou shalt doe well,
To imitate in their degré:
And though thou canst not him excell,
Yet see thou be not worse than hee.

FINIS.



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Mr. J. H. ...

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1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

1970-1971

10



THE
Port of Rest.

*Newvlie corrected and cleansed
of manie faultes escaped in
the former Printing.*

VVritten by *Plutarch* to his
friend Paccius.

1580.





Firmissima conuelli
non posse.

Like as the mightie Oke, whose rootes,
In th'earth are fixed fast,
Is able to withstand each winde,
That blowes with blustering blast:

2 Euen so each froward Fortunes hap,
That euer maie betide,
The constant mind with vertue fraught
Is able to abide.





To the true louers of wise-
dome *John Asteley, Maister*
of the *Queenes Maiesties*
Fervell house, and John
Harington Esquier, Thomas
Blundenille, greeting.

WHile Plutarchs works, I gaue my self to reed
So pleasant fruit, me thought I could none find
As is in that, which rightlie shewes in deed,
The waie t appease, and still th vnquiet mind.

2 For whereas since, false flattring hope, with whom
I traueled had, long time full painefullie,
Of comfort voide, alone me leaft to come
The barren coast of wretched miserie :

3 In stead of helping me the seas to pas
Of worldlie ioies, amongst the happie sort,
In ship full fraught, with fortunes gifts : as was
Hir vow, when first my state she did support .

4 The restles Muse, had made my feeble braine
The forge of care, and therein dailie wrought
Such dolefull dumps, and dreadfull dreames, as cleane
From mirth my mind, vnto despaire had brought :

5 That

The Epistle.

5 That booke did yeeld such glistring beames(I saie,) Of comfort great, and ioifull quietnes:
As draue those dumpes and sorrowes all awaie,
My heauie heart which held in great distres.

6 So as in deede; from that time forth me thought,
I could not choose, but needes contented rest,
And though before, vaine hope much grieve had
Yet now to think, that all was for the best. (wrought,

7 Which comfort though, it gratefull was to mee,
In my conceit, yet did it not suffise,
Vnlesse that you, my faithfull freends might bee,
And partners of, the same some kind of wise.

8 For as the greefs, of one freend doth decrease,
His other freends, when they thereof partake:
His ioie euen so, he shall the more increase,
If of the same, he doth them partners make.

9 Into our tongue, therefore this litle quaire,
I turned haue, and termd The Port of Rest,
And wish each wight, thereto for to repaire,
With troubled spirit, that feeles himselfe opprest.

10 For as the Mariner, in sea whose bote,
With cruell stormes, and tempests hath beene beat,
And driuen twixt waues and fearefull rocks to stote,
Though all that while despaire his mind did feat:

The Epistle.

11 Yet when the winds, their boistrous blowing cease,
And he to haue is safelie come at last,
He then reioiceth with himselfe in peace,
And cleane forgets, all those his dangers past :

12 Euen so each man, within this litle port,
That shall vouchsafe, at times more idlie spent,
To harborough, a while himselfe to sport,
When he perceiues his mind to sorrowe bent :

13 To warrant him I dare be bold (I saie,)
That though he be, in passing beauiues,
Yet he thereby, shall quicklie learne the waie,
To rid his mind, of all vnquietnes.

14 Ne shall he feare, the losse in time to come,
Of freendes, of goodes, of life, or like distres,
But liue and die, by helpe of reasons dome,
In such assured holde of quietnes :

15 As neither froward Fortunes sharpe assaults,
Nor death himselfe, for all his dreadfull name,
Ne malice eke, with all hir forged faultes,
Shall be of power, to ouerthrowe the same.

16 To you therefore, to whom I much am bound,
And t' all the rest, lo here now for your sake,
Of this my paine, such fruite as hath redound,
In freendlie wise, I doe a present make.

17 Whose

The Epistle.

17 *Whose rellish though, it be not halfe so sweete,
Ne hath such sappe, of eloquence in deede,
As those things haue, whereon (as meates most meete
For deintie mouthes) you wanted are to feede:*

18 *Yet doubt I not, but that vouchsafe you will,
To take it well in woorth, and speciallie,
Sith Budes wordes, in all this treatise still
I followed haue, (I hope) most faithfullie.*

19 *Whose stile I found to be more graue than gait,
And hard to turne, into our vulgar speech,
Yet as it is, refuse not when you maie,
To taste thereof, I humblie you beseech.*

20 *Forthough it hap, not deintie mouthes to please,
Whose appetites incline to pure repast,
Weake stomachs yet, therbie maie find much ease,
If they attempt thereof to take a tast.*



The third morall Trea-
tise intituled, The
Port of Rest.

My letters (mine obone
good Paćcius) wherein thou did-
dest exhort me to write some-
what vnto thee, so well touch-
ing the quietnes of the mind, as also con-
cerning those pointes in Plato his booke
called Timæo, (which to thy seeming nee-
ded a more erquisite and plainer declara-
tion) came verie late vnto my hands. For
euen as our frēnd Erotas was readie to
take ship for to saile towards Rome, they
were delinered to mee in hast, by that good
man Fundanus. Whereby I not hauing
time sufficient to write vnto thee, accor-
ding to my wont and custome, of such
things as thou diddest require, nor yet be-
ing able to suffer such a messenger to de-
parte from me with empty hand: brieflie
gathered certaine things intreating of
the tranquillitie of the mind, out of such
Commentaries, as I had written in
C. j. times

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times past concerning the same, Trusting that in such kind of writings thou wilt not looke for fine termes, and eloquent speech : but onelie haue regard to the good doctrine thereof, which maie helpe to instruct and order mans life.

And I thinke it alreadye brought to some good passe. Because that although thou art knit in frendship (and that not after the common sorte) with great men and worthy Princes, and hast also such knowledge and experience in matters of lawe, as thou giuest place to no man therein : yet for all that, thou art not like the Tragicall Meroppes, puffed up with vaine glorie, or foolishly amazed at the reioicing of the people, which hath thee in great admiration, extolling thee with infinite praises. Neither dost thou forget to haue heard oftentimes how that, The shooe, be it neuer so gaie, can not heale the gowtie foote : nor the gold ring the disease in the finger : nor yet that the rich crowne of gold and stone can once ease the paine of the head. For to whom maie riches, honour, glorie, or preeminence in Court, serue to put awaie grieve of the mind, or
to

The Port of Rest.

to lead a quiet life: But to such, as when they haue these things, can rightlie vse them, & when they lacke them, patientlie suffer the lacke thereof. But how can that be done? But onelie by reason pzeneditate, & accustomed immediatlie to reprehend the passible, and vnreasonable part of the soule, so often as it brusteth out, and not to suffer it to range anie further abroad, and so to be turned out of the right waie, by the vrgent prouocation of vnbzideled affection.

And therefore as Xenophon willed all men in their prosperitie to haue most remembrance of the Gods, and then, most earnestlie and deuoutlie to worship them, to the intent that the Gods being there by alreadie reconciled and made moze favourable towards them, they might afterwards, when occasion should serue, the boldier make petition, & craue the thing that should behoue them: euen so all sayings and writings, as be most apt to appease the troubles of the mind, ought amongst men that haue reason to be first hid and fixed in the mind, to the intent that such things being prepared of a long time
if. before,

The Port of Rest.

“ befoze, when neede should require, might
“ serue them to most aduantage. For, As
churlish mastiffes be moued with euerie
noise, and yet quieted by one knowen
voice, whereunto they be commonlie v-
sed: euen so it is verie hard for man to
quiet the outragious and brutish affectes
of the mind, except he hath some fami-
liar and accustomed precepts and lessons
readie at hand to still the feruent rage
thereof.

*now my of busines
pre. w. the not
tranquillitye.*

But such as thinke, that to lead a quiet
life, it behoueth not to do manie things,
nor to be much occupied either in priuate
or publike affaires: those would make vs
to buie the tranquillitie of the life full
deare. Sith that then, it could not be got-
ten but by slouth and idlenes, exhorting e-
uerie man therevnto, as though he were
sicke, by that Tragicall verse, which saith
in this wise:

*Abide thou feelie wretch, and moue not from thy bed,
Wherein thou maist lie warme, & eke full well be fed.*

“ For if priuate slouth be to the bodie a
“ hurtfull medicine, then sluggishnes, deli-
“ catenes, & faintnes of cozage, which cau-
“ seth a man to forsake both kisse, kinne, and
coun-

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countrie, is likewise as euill a Physician ”
to heale the sicknesse and trouble of the ”
minde.

Moreouer, it is repugnant to truth, to
saie that those men, which do least labour,
and seldomest trauell abroad, doe lead a
most quiet life. For then women should
liue much more quietlie than men: be-
cause that women, for the most part, do
tarrie at home doing little, and what they
do, they do it sitting on their stoles. And
yet (as Hesiodus saith) Though the colde
Northerne winde cannot by violence
breake in, to blowe vpon the yong and
tender damoselles: yet griefes, troubles,
sorrowes, and euill dispositions of the
mind through ielousie, superstition, vaine
glorie, and such like innumerable vices, do
finde the meanes secretlie to creepe into
their priuie dorders.

It is said also, that Laertes forsooke his *wisest father*
countrie, his house, and the Court it selfe,
and liued twentie yeeres in a litle cottage
all alone by him selfe, hauing none other
companie, but a scélie old woman which
serued him of meate and drinke. And yet
for all that, he had both sorrowfulnesse of
heart,

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heart, and heavinesse in countenance, to
be his companions malogre his head.
Wea, what will you saie, if this doing of
{ nothing, hath oft times disturbed manie
mens wits and senses: As you maie read
in Homer speaking of Achilles in this
sort:

*Here sits in ship, Achilles swift whom Ioue begot,
To furie bent, refusing firmelie now to fight,
Of all the Lords and commons eke, esteeming not (bright.
The counsels wise: which cause mans fame to shine full
He faints in heart, and yet forthwith to fight doth crie,
And moues himselfe, the feats of cruell Mars to trie.*

And therefore he being soze græued to
see himselfe so lost with idlenesse, in a
great rage reprovued himselfe, saieing in
this wise:

*Lo here I sit, full like a heauie lumpe of claie,
This Nauewe great, to keepe in idlenes alwaie.*

Wherefoze Epicurus himselfe, the fa-
uor and maintainer of all pleasure and
voluptuousnesse, would not haue those
that by nature are ambitious and desirous
of glorie, to giue themselues to idlenesse:
but rather to followe nature as their
guide, and to seeke to beare rule and office
in a Commonwealth. For such men as
be

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be naturallie inclined to bee doing, cannot quietlie suffer to be depriued of that thing wherein they most delight. Notwithstanding he is vnwise, that will choose such men into a Commonwealth, as cannot moderate themselves, and forbear the rule thereof: rather than those that be able, both to rule themselves & the Commonwealth also.

Thus then you see, it is not meete to measure the quietnes and carefulnesse of the mind by multitude or fewnesse of affaires. For it is no lesse trouble and griefe to leaue vndone that which is good and honest, than to doe that which is nought and vile. But there be some, which will prescribe and appoint themselves before, to followe one certaine kind of life, which they take to be void of all care and trouble, as to bee Husbandmen, or to liue vnmarrried, or else to be Princes and Rulers: which sort of men how much they be deceiued, Menander doth plainelie declare, in these wordes here following: I thinke, O Phantia, that rich men which haue no need to borrowe vpon vsurie to paie their creditors, doe not lie tumbling
and

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and tossing in their beds, lamenting in the night season by themselves, and crying out full oft, Woe is me: but do sleepe sweetlie and quietlie. But proceeding a litle further, he found the rich to be no lesse troubled than the poore. For, Life (saith he) and trouble be as it were of one kind, and borne both at one birth. For trouble is companion to the voluptuous and delicate life, and waxeth old with the poore and miserable life. But as those that be fearefull, of a weake stomach, and not able to brooke the seas, when they saile on the seas, will remoue many times out of a little bote into a great ship, and from thence into a gallie, thinking thereby to be immediatlie eased of their griefe, till such time as they feele that they profit nothing in so doing, because that where soeuer they goe, they carrie with them that choler and fearefulness which is within them: euen so the often change of sundrie kindes of life cannot deliuer the mind from such griefes and troubles as these be: that is to saie, ignorance, and lacke of experience, foolish rashnes, lacke of knowledge and power to vse things present in their

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their due kind. For these be the things „
that were both rich and poore, and trouble „
as well the married as the vnmarried. „
For anie other cause than this doth make „
such as haue forsaken the citie for to dwell „
in the countrie, to be wearie againe of the „
countrie, and to returne elssoones into „
the citie. These things also cause manie „
men, which by great helpe and impo- „
tunate sute, haue placed themselues in „
Kings courts, anon after to repent their „
labour so bestowed. „

A sicke man (as Ion saith) is a verie „
vnpleasant thing, for he cannot abide „
his wife, he blameth his Physician, and „
is angrie with his bed. If his friend „
commeth to visit him he doeth but trou- „
ble him. And if he depart from him, he „
doeth againe offend him. But after that „
his disease beginneth to asswage, and to „
be somewhat more temperate: then com- „
meth health by litle and litle, making all „
things delectable and pleasant. In such „
sort, that whereas the daie before he did „
loath new laide egges, deintie brothes, „
and the finest bread that might be gotten: „
the next daie after, can hungerlie cate a „
péece

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cc peere of common bread , with a few
cc cresses . Of suche importance is a good
cc discourse in all changes of the life , the
cc onelie force whereof procureth the happie
cc life.

It is said, that when Alexander heard
the Philosopher Anaxarcus , affirming
in disputation, that There were innume-
rable worldes : he wept for sorrowe. And
being demanded by his friends what iust
cause he had to weepe, he answered : Haue
we not iust cause (quoth hee) to weepe :
sith there be so manie worldes, and we
be not as yet Lordes of one ? But Crates
the poore clad Philosopher , contrari-
wise consumed all his life to the last daie
in sporte and laughter , as though they
were all festiuall daies . Agamemnon
likewise King of the Micens was not a lit-
tle troubled, for that he had the rule of so
manie men . Of whom Homer talking
saith thus :

*Thou knowest right well Atreus son,
That cleped is Agamemnon,
Whom most of all with labors great,
Loues pleasure is, to vex and fret.*

When Diogenes the Philosopher was

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in the market amongst others to bee sold, and was commanded by the Crier which should sell him to rise vp; he would not so doe; but teasted with the Crier, demanding of him, if he brought a fish to sell, whether he would bid it rise vp or not? So little he esteemed his miserable state. Did not Socrates likewise being in prison fast chained and fettered, studie wisdom, and dispute of Philosophie amongst his disciples and scholars? But looke againe on the other side, how Phaeton climbing vp into the heauens, with weeping teares complained, because that no man would giue him the gouernment of his fathers horse and chariot.

As the shooe is woont to be wriethed and turned to serue a crooked foote, and not contrariwise the foote to fit a crooked shooe: euen so the state and disposition of the mind, must make euerie kind of life that is offered, semblable & agreeing to hir selfe. Neither is it custome, as some men affirme, which maketh pleasant the life that they haue chosen as best for themselues; but wisdom rather
maketh

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maketh the same life best, and most pleasant. Therfore let vs first labour to purge, to purifie, & to make as cleane as is possible, the flowing fountaine of the tranquillitie of the minde, which is within vs, to the intent that we may make all outward things comming vnto vs by chance, pleasant, and apt to serue the purpose, through our patient sufferance. For though things doe not succæde well according to our desire: yet it behoueth vs not to be angrie therewith, sith anger thereto nought appertaineth. Mea, he is to be praised, that by art and policie can soonest redresse such euill successe.

And therefore Plato compared mans
,, life to the dice plaie, in the which although
,, the plaier ought to desire euerie best cast:
,, yet how so euer it chanceth, he must take
,, skilfull hæde to dispose ech cast in the best
,, wise that he can, according as the chance
,, will beare it. Of which two things, the
one, that is the chance of the dice, consisteth not in our power: but the other lieth in vs to perfozme. That is to saie, if we be wise, to take patientlie whatsoeuer chanceth, and to appoint euerie one his right place,

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place, in such sort, that whatsoeuer chan-
ceth well, maie bee applied to most aduan-
tage: & that which happeneth otherwise,
to least damage.

But foolish men & vnerpert, in know-
ing how to liue, be like vnto a diseased bo-
die, which can neither suffer heat nor cold.
For in prosperitie they be fresh & gaie, and
looke pleasantlie: but in aduersitie they
bend the browes, & looke all frowardlie: &
therefore both states do trouble them, yea
rather in them both they trouble them-
selues: and no lesse also be they troubled
in those things which of themselues are
thought to be good. Theodorus surnamed
Atheus, was wont oftentimes to saie, that
he reached forth his words with the right
hand, but they receiued them with the left:
euen so fares the ignorant sort, which
when Fortune manie times would come
vnto them on the right side, they most vn-
decentlie turning themselues awaie, doe
place hir on the left. But much better doe
the wisemen, who like as bees doe make
honie, which is of all things most swete,
of Thime the driest hearb and of most bit-
ter iuice: euen so they of most harmefull
things

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cc things doe choose out many times, some
cc thing that is to them both meete and pro-
cc fitable. Which thing is most chiefe to be
cc studied, & with much exercise of the mind
cc to be labored. For as he, that when he had
cc throwen a stone at a snarling bitch, and
cc missing hir, unwillinglie by chance hit his
cc stepdame, said vnto himselfe, That his
cc throw was not altogether euill bestowed:
cc even so when chance chanceth not accor-
cc ding to our desire, we maie amend it, and
cc applie it to some other vse.

*howe yll fortune
maye be corrected* Diogenes was banished out of his coun-
trie, and yet this had none euill successe.
For the same banishment gaue him first
occasion to studie Philosophie. Zeno Ci-
ticus being become of a Philosopher, a
notable rich merchant, by misfortune lost
all that he had saue one shippe, which af-
terward, when he heard that it was also
lost by tempest in the sea, together with
all his men and merchandize freighted in
the same, he said: O Fortune, how noble
hast thou dealt with me, thus to driue me
vnto the Philosophicall hauen, and to
weare againe that vnaccustomed appa-
rell? What doth let vs then, but that we
maie

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maie take example at these men, and followe them :

Hast thou bene depriued of anie office in the citie ? Goe then into the countrie, and attend thine owne priuate affaires. Hast thou by importunate sute, laboured to creepe into thy Princes fauour, & suffered repulse therein ? Thou shalt then thereby liue in safetie, and free from all manner of charge & commission of his affaires. But perhaps contrariwise, thou art troubled with too manie offices, & wapt in too manie cares. I saie to thee that, Warme water doth not so much nourish and comfort the tender and delicate bodie (as saith Pindarus) as honor, and glorie, ioined with power, and authoritie, doth make labour to seeme pleasant, and easilie employed.

But thou art offended and grieved, because others do talke of thee, or heare thee enuie, or vniustlie slander thee. Well, this is but a prosperous winde meete to carrie thee vnto the Muses, & into the Vniuersities. As it chanced to Plato, at such times as he was taken vnwares with the frendship of Dionysius, as though it had bene with a cruell storme or tempest. And therfore

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therfoze it helpeth not a litle towarde the quieting of the minde, diligentlie to note and to marke the examples of worthe and famous men, whether perchance they haue suffered the like euill at anie time, through the like occasion.

As for example. The losse of thy children doth grieue thee. Behold then the Kings of Rome, wherof there was not one that left a sonne behind him to inherit the kingdome. Thou canst not patientlie endure pouertie. Whom then wouldest thou wish to be amongst the Boetians, rather than Epaminondas: or amongst the Romans, rather than Fabritius? But put case thy wife be nought of hir bodie. Well, dost thou not know that Epigram of Aegides, which is in Delphos? Hast thou not heard also how that Alcibiades defiled Aegides wife called Timea, & how she hir selfe was wont to call the childe she brought forth Alcibiades, & to whisper in hir maidens eares, that they likewise should so call him? And yet Aegides was no more letted by this, to proue a right noble and famous man, than Stilpo the Philosopher was letted by the vnchastnes of his daughter,

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daughter, to lead a merrier life than all the philosophers in his time. Which thing being afterwards cast in his teeth, by one Metrocles: Is then (saith he) this my fault, or my daughters? The other answered, that the fault was his daughters, but the euill chance and mishap was his. How can that be (quoth he :) For be not faults negligent ouersights, and humane frailties? The other answered, yes in deed. But then (quoth Stilpo) be not negligent ouersights the errors also of them that be ouerseene? Metrocles answered, yes certainlie. Why then (saith Stilpo) should not errors be the misfortunes of those that haue so erred? By such kind of pleasant talke and philosophicall quietnes he declareth the obiections of the other to be no other thing, but the slanderous talke and vaine barkings of a currisish fellowe.

There be manie also that are not onelie moued with the vices of their friends and kinnsfolks, but also with those of their enemies. For whereas opprobrious words, anger, enuie, dishonestie, and spitefull gelousie, should most chieflie distaine those men in whom they reigne: yet the selfe same vices trouble also and moue the ignozant sort,

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no lesse than the displeasures of their owne
kinsfolks, or y^e frowardnes of their friends
and familiars, or the wicked wits and euill
disposed minds of their owne slaues and ser-
uants, wherewith thou thy selfe also, as it
seemeth to me, art wont to be moued. For
as those Physicians that be mentioned in
Sophocles doe purge bitter choler with a
bitter medicine: euen so thou art wont to
be angrie with the diseases & naughtie dis-
positions of other mens minds, and with
like bitternes of thine owne mind (which is
little to thy worshipping) to answer them. And
therefore those things which thou doest, be
not done with a gentle and plaine behauior,
the meetest instrument for the purpose, but
for the most part after a rough, crooked, and
froward sort. And as to correct this fault, is
more than thou canst well performe: so it
is also in deede not verie easie to be done.
But if thou couldest applie those things to
their right vse, wherewith they were orde-
ned, as Chirurgians do their tooth draw-
ing instruments, their lancing knives, and
closing buckles, and shew in thy selfe such
meekenesse and modestie euerie where, ac-
cording as occasion doth require, thou shouldest
be no more offended with the lewd be-
hauour

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hauour and wickednes of others, than re-
ioiced within thyselfe with the conscience of
thine owne affection. For thou shouldest
thinke it no more vnnæte for such persons
so to do, than it is vnnaturall for dogges to
barke.

But if thou be feeble and weake of cou-
rage, that thou wilt suffer thy selfe to be op-
pressed by other mens euils : numbers of
griefs following into thee, as into an abiect
place lowe couched, and apt to receiue the
same, shall ouerwhelme thee, thou miserable
man, waxing euerie day more sicker than o-
ther. *¶* Yea, what will you saie, if manie of the
Philosophers haue reprobued the compassi-
on wherewith we are moued, when we see
anie man in miserie : Affirming it to be the
part of a good man, to helpe his kinsfolkes
and neighbours, when they be afflicted with
miserie, and are by Fortune ouerthrowne :
but not to be partakers of their sorow, or
to yeld to Fortune with like subiection of
the mind. *¶* Yea, & that which to euerie mans
iudgement seemeth a great deale more
strange : though we knowe our selues to
haue offended, and to be of a naughtie dis-
position, yet for all that they will not suffer
vs to be sorowfull in our mind for the same,
y. because

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because those things ought to be corrected and amended (saie they) without griefe or heauinesse of the mind.

If things be thus, consider well whether it be not a folwe thing for vs to be displeased and angrie, whensoever anie man, with whom we haue to do, doth perhaps deale with vs somewhat vngentlie or extremelie. But I feare me (O most friendlie Paccius) that selfe-loue doth deceiue vs, and that we be not so much grieved with other mens offenses, as pleased with our owne deserts. For the vehement affecting and inordinate following of certaine things, or contrariwise the auoiding and abhorring of the same, otherwise than honestie requires: doth breed manie times debate and strife amongst men, and causeth the one to be offended with the other, whilest the one doth attribute to the others fault, for that he hath bene preuented of this commoditie, or hath fallen into that danger. But if a man could, according to the successe of things, vse to frame himselfe euerie waie in a moderate sort: that man with great felicitie might learne to liue with all men in all places.

But nowe let vs returne againe to those things, from the which we haue for a while digressed.

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digressed. As those that be sicke of an ague, ,,
to whom all things do seeme bitter, so soone ,,
as they taste thereof, vntill they see that o- ,,
thers, without making anie signe of bitter ,,
taste, doe greedilie eate those meates which ,,
they did so lothsome spit out, doe no longer ,,
then attribute the fault to the meate, or to ,,
the drinke, but to themselves and to their ,,
sicknesse: euen so, if we see that others with ,,
great quietnes of mind, and with a merrie ,,
countenance, do performe the selfe same ,,
things which we passe ouer with great re- ,,
great and sorrowfull complaints: let vs ,,
then leaue at length to be so much grieved ,,
and offended with the things themselves. ,,
But to retaine a constant mind in time of
aduersitie, it is verie necessarie and expe-
dient, not to passe ouer with winking eies
those things which luckilie according to our
desire, at anie time haue chanced vnto vs,
and so with a meete mixture the euill mis-
haps, with happie haps to recompense. To
recreat our eies, when they be dazeled with
ouermuch beholding of glistering things,
we vse to turne them away, and to behold
pleasant greene herbs and flowers. And yet
our minds we do contrariwise dispose to
melancholie and sorrowfull things, forcing
it

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“ it to haue remembrance of things most
“ worthe repentance, and by violence we
“ pull it awaie, whether it will or not, from
“ such things as are to be commended and
“ praised.

And nowe it commeth to my remem-
brance, that to this purpose may be verie
well applied the saieng which was some-
time spoken against a curious fellowe, that
busilie searched after other mens matters,
nothing appertaining vnto him. Why a
mischiefe doest thou (most spitefull man)
with kites eies so narrowlie marke other
mens faults, and with the eies of an owle
blindlie passest ouer thine owne? Euen so
thou happie man, why doest thou so dili-
gentlie regard thy griefs & euill mishaps,
making them alwaies present and fresh be-
foze thine eies by continuall remembrance,
and turnest thy mind from present ioye and
“ prosperitie? And like as scarifieng cups,
“ wherewith Physicians vse to drawe the
“ foulest bloud out of the flesh: so thou doest
“ gather thy worst things into thy selfe. Be-
“ ing in that case no better than the merchant
“ of Sio, who though he sold much wine, yea,
“ & that principall good to others: yet sought
“ out alwaies for him selfe that which was
solwe

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solwe and without verdure : whose ser-
uant being on a time fled from him , was
demanded of one what cause had contrai-
ned him to forsake his maister : Because
(quoth he) my maister hauing good things
in his custodie, will take no part thereof, but
alwaies for himselfe seeketh the worst.

There be manie like this man , which
forsaking the sweetest drinks, do take them
vnto the solwest , and most harsh of taste.
But Aristippus did not so, who being placed
as it were betwixt a paire of ballance, wold
not descend into the heaviest and most prest
downe with euils , but mounted vp to the
highest and least charged with griefe. For
when he had lost the pleasantest lordship
that he had : he spake to one of those men
which shewed themselues to be verie sorie
for the losse thereof, and to lament much his
fortune, in this wise : Doest thou not know
(quoth he) that thou hast but one litle farme
to liue on, and I haue three manours with
the demeanes yet left whole vnto my selfe?
That is true (said the other .) Why then
(quoth he) should I not be rather sorie for
thee, than thou for me ? For it is verie mad-
nesse to be sorie for things lost, and not to
reioice in things saued. And as little chil-

drin

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cc dren, when anie man of manie things taketh but one litle trifle from them, do weepe and erie but, casting all the rest awaie: euen
cc so we being in anie one little thing by For
cc tune disturbed, lament and complaine, reflecting all the rest as vnprofitable.

cc But some man perchance woulde saie,
What haue we to reioice in? Yea rather,
what haue we not? This man hath great
honour, that man a faire house, this man a
wife according to his minde, that man a
faithfull friend. Antipater Tarsensis counting in his death bed vpon his fingers all
the good things that euer he had in his life
time: did not omit so much as his prosperous
sailing out of Cilicia vnto Athens.
Neither ought these common things to be
neglected: yea, we ought to make some account of them. As, for that we liue and be in
cc health: also, for that we see the Sunne, and
cc that there is neither warre nor sedition. that
cc the land is arable, and the sea easie for euery
cc man to saile on: finallie, for that it is
cc free for vs to speake, and to keepe silence, to
be occupied and to be idle. But the presence
of these things would giue vs the greater
occasion of quietnesse, if we would fixe in
our mind the image of the absence and lack
of

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of the same : oftentimes admonishing our selues how greatlie helth is desired of them that be sicke , and peace wished for of those that be troubled with warre : and howe much the stranger, being of lowe degree, desireth to get honour and fame in such a noble citie : and againe, how bitter a thing it is to lose that which was once gotten. For in mine opinion , none of these things , or such like, ought to be esteemed or wished for, being once lost : sith that nothing is to be the more regarded, for that it leaueth to haue his being : neither yet ought we to possesse these things as things of excellencie, or to keepe them with such carefulnes, watching them continuallie, least we should be spoiled of them as of things of price: yea rather, though we safely possesse them, yet as transitorie things we ought to neglect them, and little regard them. For these things ought to be vsed and enioied with pleasure, & chieslie, to the intent that if we should chance to lose them , we might the more quietlie and moderatelie suffer the losse thereof.

But manie, as Arcesilaus saith, thinke it labour well bestowed, one man to come after another in course and order, for to behold

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hold with fixed eie and minde, the postes, pictures, and images of others: neglecting their owne life, which though it hath manie considerations and aduertisements, and that not vnpleasant: yet they turning their eies another wale, do rather consider and behold other mens fortunes, like adulterers, which abhorring their owne wines, do couet other mens, leading their liues in great errour. For it importeth much towards the preserving of the mind in this constant estate: first for a man to weie and ponder himself & his owne peculiar things: or if he will not so do, then to behold and to consider his inferiours. And not contrariwise, as the common sort doth, to maruell at those whom Fortune doth extoll and aduance to the highest degree of honour and riches, so often as she is disposed to dallie and plaie with them.

As for example, such as remaine bound and chained in prison, thinke those to be happie that be discharged and set at libertie: and those that be set at libertie, count them happiest that haue bene alwaies free and neuer imprisoned: and they that haue bene alwaies free, count them happie that be free of the citie: againe, those that be free of the
citie,

*to look only
at our selues.*

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cittle, iudge them fortunate that be rich : the
rich, the rulers : the rulers, the kings : the
kings, the gods : which also be not content
with their rule and kingdome, except they
haue power to send downe lightening and
thunder, so that when they cannot be equall
with their superiours, they neuer kéepe
themselves within their owne precinct. I
care not (saith Thasius) for all the riches of
that notable rich man Giges, neither doe I
much maruell at them, nor seeke not to
counterfet the maruellous workes of the
gods, neither yet do I greatlie desire to haue
rule or dominion. For these things be farre
from my thought, and cleane out of my
sight : thus spake Thasius. But lo, on the
contrarie side one of Sio, and also another of
Galatia, and one of Bithynia, who not con-
tented to haue gotten honour, and office of
rule amongst his citizens : doeth yet com-
plaine with weeping teares, for that he is
not one of the Senate house, which if thou
shouldest graunt him, yet it would not con-
tent him, except he might be also Pretor,
nor to be Pretor, except he might be Con-
sul, which though at length he obtained : yet
would he not be satisfied, vnles he might
be first published and proclaimed. What
is

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“ is this (I praise you) but a tormenting and a
“ continuall punishing of himselfe, accusing
“ Fortune of ingratitude: But the wise man,
“ though of so great a number of mortall men
“ as we be that live in this world, enioieng
“ the light of the Sunne, and sedde with the
“ fruites of the earth: he seeth one or two to
“ excell him, either in honour or riches, yet
“ doth not he for all that sit lamenting by him
“ selfe, and wringing his hands together: but
“ rather considering howe well he is dealt
“ with, in respect of an infinite number that
“ be in miserie, he reioiceth with himselfe,
“ and embraceth his owne estate and condi-
“ tion of life.

At the plaies of prizes, it was lawfull for
no man to proceede Maister of sence, or to
be accounted as Conquerour, except he had
plaied with euerie one that came first to
hand, without any choice or election permit-
ted at all. And yet in our life there is such
varietie of things, that euerie man hath
leane to choose manie, with whose estate he
maie compare himselfe and his estate: and
to take thereby occasion to encourage him-
selfe, and to shewe himselfe more meeke to
be maruelled at of others, than he to mar-
uell at them, except he be so impudent, that
he

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he would looke to be fellow vnto Briareus, or
to Hercules. And therefore, whensoever
thou listest by thy head to behold anie noble
man bozne aloft in a chaire on mens shoul-
ders: cast downe thine eies by and by to
looke also vpon them that beare him. Again,
so often as thou shalt maruel at Xerxes, and
count him happie, for that he had such
power to make a brydge ouer the sea called
Hellespontus for him and all his armie to
passe: consider then also the miserable
slaves that by stripes of whips were then
forced to dig in the mountaine Athos, and
to make waie there, for the sea to passe: and
howe some of them were mangled and
hewed, and lost both nose & eares, by meanes
that the brydge being broken by rage of sea,
fell downe vpon them: and thinke that they
would extoll thee and thy condition of life
with infinite praises.

When a certaine friend of Socrates came
vpon a time vnto him complaining that all
things in the citie were solde at excessive
prices: for wine of Sio was at xl.s. purple
at vi. li. and halfe a pint of honie at xx. d. So-
crates taking him by the hand, brought him
into the storehouse of meale, and tolde him
that he might haue halfe a pint of that for a
halfpennie,

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halfpentie, and therefore corne was cheape. Then he led him into the oile seller, and shewed him that he might haue a pint of that for two brasse pence, wherefore (quoth he) all things in the citie be not deare. Euen so, if we heare anie man saie that our estate is verie poore and miserable, bicause we be not Consuls, or beare some other high office in the citie: we maie answere him againe, that our estate and condition of life is right excellent and honourable, for that we haue no neede to beg from doore to doore, nor to beare heauie packs and burthens on our shoulders, as the porters do: nor yet like parasites to followe and flatter great men for a dinner sake. But though we be come to such madnesse, that our life seemeth to depend more of other mens than of it selfe: and that our nature is so degenerate, and with enuious affects corrupted, that we be not so much reioiced with our owne, as grieued with other mens prosperitie: yet (I saie) if thou wouldest not onelie behold the famous things and worthie to be seene, that are in those men whom thou thinkest to be so happie, and to be (as they say) in Gods lap: but also wouldest draw backe that goodlie faire baile, and outward shew of their glorie,

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gloze, and looke further in, tralie thou
shouldest find manie of their entrailes to be
right solwe and grievous to behold.

When that Pittacus, who is yet so fa-
mous for the great wisdom, fortitude, and
iustice, wherewith he was endued, enter-
tained at his table certaine ghests whom he
had inuited to his house, it is said, that his
wife coming in suddenlie, ouerthrew the
bord in a great rage, and laid all the meate
on the floze: wherewith he perceluing his
ghests to be somewhat moued, said thus vn-
to them. Euerie one of you is grieued with
some kind of euill, and yet I in this kind of
state as you see, do alwaies thinke my selfe
maruellously well delt withall. This man
in the market place is iudged to be fortu-
nate and happie, but so soone as he commeth
within his owne doores, he seemeth to be (I
will not saie a wretch or a miser) but even
verte miserie it selfe. For there, his wife
possesseth all, and ruleth all imperiousslie at
hir owne will, with whom he must continu-
allie fight, chide, and brall. Yet said he to his
ghests, Manie things do grieue you, but no-
thing can grieue me at all.

The like troubles be incident also to states
of honour, to rich men, yea, and to kings
them

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halfpentie, and therefore corne was cheape. Then he led him into the oile seller, and shewed him that he might haue a pint of that for two brasse pence, wherefore (quoth he) all things in the citie be not deare. Euen so, if we heare anie man saie that our estate is verie poore and miserable, bicause we be not Consuls, or beare some other high office in the citie: we maie answere him againe, that our estate and condition of life is right excellent and honourable, for that we haue no neede to beg from doore to doore, nor to beare heauie packs and burthens on our shoulders, as the porters do: nor yet like parasites to followe and flatter great men for a dinner sake. But though we be come to such madnesse, that our life seemeth to depend more of other mens than of it selfe: and that our nature is so degenerate, and with enuious affects corrupted, that we be not so much reioiced with our owne, as grieued with other mens prosperitie: yet (I saie) if thou wouldest not onelie behold the famous things and worthe to be seene, that are in those men whom thou thinkest to be so happie, and to be (as they say) in Gods lap: but also wouldest draw backe that goodlie faire vail, and outward shew of their glorie,

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glozie, and looke further in, trulie thou shouldest find manie of their entrailes to be right solowre and grienous to behold.

When that Pittacus, who is yet so famous for the great wisdom, fortitude, and iustice, wherewith he was endued, entertained at his table certaine ghests whom he had inuited to his house, it is said, that his wife comming in suddenlie, ouerthrew the boord in a great rage, and laid all the meate on the floze: wherewith he perceiuing his ghests to be somewhat moued, said thus vnto them. Euerie one of you is griued with some kind of euill, and yet I in this kind of state as you see, do alwaies thinke my selfe maruellously well delt withall. This man in the market place is iudged to be fortunate and happie, but so soone as he commeth within his owne doores, he seemeth to be (I will not saie a wretch or a miser) but euen verie miserie it selfe. For there, his wife possesseth all, and ruleth all imperioullie at hir owne will, with whom he must continually fight, chide, and brall. Yet said he to his ghests, Manie things do griue you, but nothing can griue me at all.

The like troubles be incident also to states of honour, to rich men, yea, and to kings
them

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themselves, and yet not marked of the rude
and vnlearned sort, because the curtaine of
{ pride and glorie is drawne befoze their eies,
behind the which all things lie hidden. And
therefoze they hauing regard onelie to the
prosperitie, and not to the aduersitie of o-
ther men, do saie with Homer :

*How happie was Agamemnon,
Of all the Greekes most worthie wight,
To whom all Fate gaue place alone,
Whilest Fortune gaue hir child such might?*

But this strange kinde of felicitie or hap-
pinesse, did consist in harnesse, hozses, and
hostes of men gathered about him, and ther-
foze heare now againe the inward voice of
his sorowfull mind, crieng out against the
insolencie of such glorie :

*In grienous cares and deadlie smart,
Thus Ioue hath wrapt my wofull hart.*

And therefore he counted those most hap-
pie that were free from all perill, neuer ad-
{ uanced to honour, but died without glorie.
With these and such like kind of discourses
a man by little and little must pull out of
his mind that iniquitie, which is alwaies
complaining and blaming Fortune : and
should eleuate his desperate minde, which
whilest it hath others in admiration, doeth
reieat

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relect and abase it selfe, and all that it possesseth. For trulie, it doth greatlie breake the quiet state of the mind, when a man towards the atchieuing of anie thing, doth force himselfe aboue his power, and as it were, beareth a greater saile than his proportion requireth. For being lead by a little reioicing hope, we rashlie promise great things to our selues, and then if the successe do not answer thereto accordinglie, we accuse Fortune and our Angel of vniustnesse and parcialitie: whereas we ought rather to condemne our selues of small discretion, and foolish rashnesse. As though we should be angrie with Fortune, because we cannot shoote an arrow out of a plough, or hunt the hare with an ore: and as though some vniust god did hinder those that vainlie went about to hunt the hare in chariots, and not to be rather angrie with our owne madnesse and foolishnesse, in attempting to bring to passe things vnpossible.

The cause of this errour is none other, but onelie self-loue. For whilest men that loue themselves too much, do attribute with great comparison, the chiefest honour in all places to themselves, they ware so headie and so stubburne, that they leaue no enter-
C. j. prise

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“ pꝛise vnattempted. So that it is not inough
“ foꝛ them to be rich, eloquent, and pleasant
“ companions at the boꝝd, yea, to be friended
“ with kings, to beare rule and office, ercept
“ they maie haue also the best dogs, the fairest
“ hozses, cocks, and quailles, with other like
“ birds of pleasure, foꝛ else they can neuer be
“ quiet in minde. Dionysius the elder, was
not contented to be the greatest and most
mightie tyꝛant that was in his time, but
thinking it all too little, and farre vntwoꝛthie
his estate, because he was not also so good in
versifying as Philoxenus the Poet, noꝛ so
eloquent as Plato, he was moued thereby
to wꝛath which ouercame him. And therefoꝛe
he banished Philoxenus into Latumias,
and sent Plato to be sold in Aegina. But A-
lexander did not so, at such time as he con-
tended with Brison, whose charriot should
run swiftest. Foꝛ (they saie) he was highlie
displeased with Brison, because that Brison
to flatter him, did not his best, but suffered
him to win þe race. Wherefoꝛe Homer spea-
king of Achilles and Vlysses, did verie well
to giue ech man his due pꝛaise in this wise:

*Of all the Greekes there was not one,
In chivalrie that could him pas,
But lawe to plead such one there was,
As him exceld who was alone.*

Megabifus

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Megabifus Perfis comming on a time into Apelles shop, began to talke (I know not what) of the art of painting : whose vnskillfull prating Apelles not suffering, said thus vnto him : Before that thou diddest vtter thy felfe by thy talke, we had fome good opinion of thee, becaufe thy garments of gold and purple did beautifie and fet forth thy filence : but now the verie boies of my shop, which grind my colours, do laugh at thefe thy foolish babblings. Some thinke that the Stoikes do mocke vs, for that they do not onelie conftitute and ordeine their Wifeman (which they feine vnto themfelues) to be prudent, iuft, and valiant : but alfo they call him an Orator, an Emperoz, a Poet, and finallie a King : and yet thefe glorious men abouefaid, be not afhamed to attribute all thefe names to thefelues. And if they perceiue at length, that they cannot attaine to them all, they be immediatelie grieued, and take it verie heauilie. Which thing how reasonable it is, they themfelues maie easilie fee, fith they know that the gods themfelues be content each one with his peculiar and sundrie name. As this god, becaufe he hath the rule of warre and battell, is furnamed Emialius : and that other, be-
tj. caufe

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cause he is god of propheties, Mantous: and
an other for that he is god of game & lucre
Cerdous. Wherefore you shall read in H-
mer, how that Iupiter forbad Venus to in-
termedle with warlike affaires, as things
not appertaining vnto hir: and comman-
ded hir to take cure and charge onelie of
matters of wedding, of bedding, and of
pleasure.

cc Beside this, some of those things which
cc seeme worthe to be desired of vs, are of
cc a contrarie nature one to another. As for
cc example, it behoueth him that endeuoureth
cc himselfe to studie eloquence, or anie other of
cc the liberall sciences, to be quiet & free from
cc all worldlie affaires. For an office in the
cc citie, and the friendship of kings, are wont
cc to cause much businesse, and often to call a-
cc waie the mind from his determinate pur-
cc pose. Also the abundant vse of wine and
cc flesh, maketh the bodie strong and meete to
cc wrestle: but it maketh the mind weake and
cc fraile. Finallie, in gathering and heaping
cc vp of riches, a man must vse great dili-
cc gence to increase them, and as great care-
cc fulnesse in keeping them: contrariwise, the
cc despising of them, & to set naught by them,
cc is a great helpe and furtherance towards
the

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the studie of Philosophie, and as it were the first practising of the same. Wherefore all men can not haue all things.

And therefore it behoueth euerie man to obey the precepts of Pittacus, that thereby he may learne to knowe himselfe, and so to consult with Nature, and to follow hir as his guide, by applieng himselfe to some one certaine thing, rather than by passing from one kind of life vnto an other, to force Nature. The horse is meete for the cart, the oxe for the plough, the dolphin for the ship, and the fierce mastiffe for the wilde bore. For if a man would be grieved because the mightie strong lion cannot be like a little sawning dog, daintilie fed in a widowes lap, trulie he might be well counted for a verie foole. And he likewise should not one whit be better, that wold take vpo him both at one time to write of the world, and to search out the naturall causes of things, like as Empedocles, Plato, or Democritus did: as also attend to embrace an olde woman for riches sake, as Euphron did: or else woulde be like vnto those that were wont to spend the most part of the night in banquetting and reuelling with Alexander, as Medius did: and yet to thinke such pleasure

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sure to be nothing at all, except for riches he might be also no lesse notable than Iſmenias: and for vertue, no lesse famous than Epaminondas.

Those that run for the best game, be content with their reward, and do easilie suffer the wrestlers to enioie to themselves those crownes of glozie that they haue wonne. Hast thou gotten Sparta (saith Solon) to be thy countrie? Then adorne it with good lawes and ordinances. But we would not (saith the same Solon) change with you our vertue for your riches. For vertue is a stable thing, & the propertie thereof may be possessed: but riches are onlie granted to mans vse for a time, passing off from one to another. Strato the naturall Philosopher, when he heard that Menedemus had more scholars than he, said: Is it so much to be maruelled at, that more desire to be washed than annointed? Aristotle writing to Antipater said, that Alexander was much to be praised and extolled, not onelie for that he had the rule and empire ouer manie nations: but also for that he had a better opinion than others of things appertaining to God: And therefore, if men would thus persuade themselves, that their owne things

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things ought to be reioiced in, to be praised, and not to be little set by, they should not so pine awaie in maruelling at other men.

But now, although there be none of vs all, that thinketh the vine meete to beare figs, nor the oliue tree to bring forth grapes: yet do we continuallie accuse our selues, & with vnthankfull vn satiablenes bere and griue our selues: yea, we be wearie of our selues, except we maie be chiefe, so well among the rich, as also among the eloquent: at home in peace, as abroad in warre: as well among the Philosophers, as the soldiers: and againe, among the flatterers, as among those that be true, and of a faithfull free simplicitie: and finallie, so well among the conetous spaters, as the prodigall spenders. And yet we see with our eyes, how maruellouslie well Nature doth teach vs the contrarie. For, as Nature hath ordeined fundrie wilde beasts to liue by fundrie kinds of foode, and not to be all fed with seedes, flesh, or rootes, but diuerse to eat of diuerse meates: euen so likewise the selfsame Nature hath giuen to mankind diuerse kinds of life, as some to be herdmen, some ploughmen, some foulers, and some fishers. Wherefore it behoueth euerie one
of

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of vs to take that which we perceiue is most meet for vs, and wholie applieng our selues to that, to depart from the possession of those things, which we know do appertaine to others. For otherwise Heliodus should be vnwise to speake in this sort:

*The Potter doth himselfe with potters aie compare.
And eke the Smith his like in art: & excell doth care.*

But now men do not contend one with another in likenes of art or facultie, but the rich with the eloquent, the nobles with the rich, and the Lawiers with the subtil Sophisters: yea, free men, gentlemen, and such as be descended of an ancient stocke, be amazed and do maruell so much at the good successe and promotion, that manie times players of merrie interludes and comedies on stages, tumblers, and slaues, haue in kings courts, that whilest they thinke all their owne honest qualities not to be esteemed, they bere themselves with great griefes and sorrowfulnesse of minde, which at length doth kill them.

But howe euerie man hath his owne minde a receptacle or storehouse, and as it were a flowing fountaine both of quietnes and of carefulnes, and hath also the vessels (whereof Homer speaketh) full of all kinde
of

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of good and euill, not as he saith, laid at Iu-
piter his doore, but placed within the soule :
the diuersities of men , which we see to be
diuerslie ruled by affections of the mind, do
right well declare. For soles do not onelie „
passe ouer good things , which be present, „
but also do neglect those that be past : so
much are their carefull minds bent to that, „
which is to come. But wise men contrari „
wise reuoluing things through good re „
membzance before their eies, do cause those „
things that as yet be not, to be at hand, yea „
and to be present in deede. Whereas so „
foles (because things present do chance in a
moment, so suddenlie as they cannot al-
most be perceiued) it seemeth that we haue
nothing, nor that anie thing appertaineth
vnto vs. And As the ropemaker which is
painted in Pluto his temple, for sloth suf-
fereth his asse that standeth by him, to eate
vp all the cord that he of hempe hath twi-
sted : euen so the vngratefull and sluggish
forgetfulnesse of manie, taking awaie the
commodities receiued of things past, and
cancelling all the noble acts and woorthie
enterprises, all the sweet time spent in quiet
studie, free from all worldlie affaires, all the
pleasant and merrie societies and fellow-
like

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like liuing together of friends : and finallie, cleane abolishing all that part of the life, that euer was giuen to anie mirth or pleasure, will not suffer (I saie) one selfe life to be made and knit of things past and present : but by separating the life past from the life present : and againe, the life present from the life to come, maketh for lacke of calling such things to remembrance all things to seeme, as though they had neuer beene done.

Those that in the scholes of Philosophers do take awaie the increase of bodie, affirming the substance to vanish awaie by continuall waisting of breath, do seeme to proue that euerie one of vs do alter state of bodie, and darlie decaie by words. But such as do forget things past, as though their memorie failed them, and will not repeate one thing often, those do not in words, but in dedes make themselues euerie daie more miserable and poorer than other, depending of the time to come : as though things of a yeare past, and of late daies : yea, of yesterdaie, appertained nothing vnto them : yea, and as though those things had neuer chanced vnto them : so that the quiet estate of the mind is by this meanes disturbed. And as flies
creeping

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World is so diuerse and so variable, as is the
sound of the harpe or viall. Neither doth
man possesse anie thing that is simple, sin-
cere or pure. But as Musicke is made of
tunes high and lowe, and Grammar of let-
ters, whereof some be vowels, and some be
consonants, and yet he is neither Musician,
nor Grammarian, that with either of these
or those will be offended, but rather that
most aptlie can vse them, and compound
them both together: so he finallic seemeth
most wiselie to establishe and direct his life,
that hath learned discretlie to mingle to-
gether the chances and successes of things
that be of diuerse kinds, and contrarie one
to another: by recompensing the haps un-
fortunate, with the luckie and fortunate.

For the commoditie of mans life will not
suffer prosperitie and aduersitie to be put a-
sunder each one by himselfe, yea rather it
behoueth vs, to make a certaine tempera-
ture of them both, if we purpose to iudge
and determine of them rightlie.

Wherefore it is not meete to grunt or to
grone at either of them, and to lie downe as
one oppress with a heauie burthen for faint-
nesse of heart and courage: but rather with
the remembrance of better hap, to with-
stand

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stand and to beate backe againe the force &
violence of euerie vnluckie chance : and by
couering the displeasures and incommodi-
ties, with the baile cloth of pleasures and
commodities, to make the tenour of the
whole life, being knit and compact of pro-
speritie and aduersitie, like a certaine me-
lodious concord tempred by art of Musicke.
Neither is there (as Menander thought) >>
one Angel appointed to man, so soone as he >>
is bozne, to be the director of his life, and as >>
a master to teach him to liue well : but there >>
be rather (as Empedocles said) two angels, >>
and two sundrie fortunes, to whom he gaue >>
manie sundrie names, which do receiue vs >>
all into their power and tuition, so soone as >>
we come into the world, being immediate >>
lie bound and giuen vnto them, with like >>
lawe and condition of seruitude. And he said >>
that in our birth we receiue the seedes of all
these affections. And therefore the waie of
our life is not plaine and smooth, but rough }
and full of hard passages. For the which
cause, the wise man wisheth the best, and
provideth for the worst, and vseth both tem-
peratelic, auoiding in either part all extre-
mitie. For it is not so (as Epicurus affir-
meth) that he onelie with pleasure appro-
cheth

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cheth the time to come, which careth not whether he liue so long or not: but those rather receiue most pleasure of riches, honoz, power, and dominion, which if neede should be, could take the contrarie state and condition of life in good worth. For the vehement desire of anie thing is allwaies accompanied with a certain feare to lose the same, which feare appalleth mans mirth, and oftentimes interrupteth the same, like a flame of fire restrained by a greate and violent winde. But that man whom reason hath taught boldlie without feare to speake vnto Fortune in this wise,

*Like as i' enioie thy gifts, I would be verie glad,
Euen so to lose the same, I will be nothing sad:*

Must needes (I saie) trusting in himselve enioie things present with pleasure, and cannot be often vexed with feare, in remembzng of anie losse that maie ensue. When Anaxagoras heard that his sonne was dead, he said: When I did beget him, I knew well that he should die, and to that end I brought him vp. This affection of Anaxagoras ought as well to be followed of vs, as to be maruelled at. For euerie one of vs, to anie mishap that chanceth, maie
impre

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immediatelie saie thus : I knew right well, that the riches which I possesse, were but lent me for a time, and not bound to me by anie necessitie, and that I had but onelie the vse of them. And I was not ignorant, that they which gaue me power and authoritie might also take it from me, if they list. I knew my wife to be honest, and yet a woman also. And finallie, it was not hid from me, that my friend was a man, which is a beast (as Plato saith) whose nature will be easilie corrupted. Trulie he that will make account of his affects after this sort, and will build before in his minde such kinde of bulwarks and forts of reason, though any thing perhaps shall afterward chance against his desire, or peruerslie : yet shall it not chance suddenlie or vnlooked for. Because he will neuer saie (as the common sort doth) I would neuer haue thought it : Or, I had a better hope, thinking that this could neuer haue come so to passe. Yea, such a man (I saie) shall alwaies be able to put awaie the waivering of his heart, beating and quivering for feare, and to bring it from trouble and vberation, to rest and quietnesse.

Carneades was wont to put men most in remembrance of aduerſitie, when they were

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were in greatest prosperitie : because all things that come suddenlie and vnlooked for , are naturally apt to be receiued with grieve and trouble of the mind , and as it were with fainting and sounding. And now to confirme that which hath bene said with some examples , first how small a portion is Macedonie of the Romane empire : And yet when king Persis had lost it, he did not crie out onelie of Fortune with fowle complaints : but also seemed to manie others to be the miserablest man , and most vnfortunate that euer was. But behold, on the other side, Aemilius, who departing out of the prouince, after that he had once vanquished Persis, and yelded vp to his success, for all the rule and power that he had both by sea & land, was receiued with crownes of glorie and great reioicing. For all men, in the time of doing sacrifice , did extoll him with praises vp to the heauens, and that not vnworthilie, yea most woorthilie. For this man had alwaies in remembrance , howe that the empire was giuen him but to vse for a time : but Persis contrariwise, was de- priued of his kingdome, by a sudden chance and vnlooked for.

And truelie, it seemeth to me that Homer,
by

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by a goodlie example hath verie well taught
vs, howe much more grieuous sudden
strokes be, than others. For Mylles being
come home againe out of a strange coun-
trie, wept to see the sudden death of his dog:
and yet sitting by his lamenting wife, did
not weepe at all. For he being manie times
towards coming home, conceived before
in his mind, the image of his weeping wife,
and so that affection, which without doubt,
in a sudden would haue burst out, he by lei-
sure subdued, and by hardening his heart
before, brought it cleane vnder his rule and
pouer. But he was somewhat troubled
with the sudden death of his dog, because
that in so sudden a thing he had not time to
restraine the force of his affection. And (to
speake brieflie) partlie such things as chance
otherwise than we desire, be intollerable
and grieuous to suffer by nature, and part-
lie a corrupt opinion and naughty custome
of our selues hath taught vs to be grieved
there with. And that is the greatest part, a-
gainst the which it should be well done, to
haue alwaies readie at hand this saying of
Menander, Thou neuer sufferest anie outra-
gious thing, except thou suppose it so to
be. For what needest thou to care, so long as

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cc it pincheth not thy flesh, nor toucheth thy
cc life. As for example. The lowe birth of thy
cc father, the who? dome of thy mother, to be
cc deprived of the honour of the highest seate;
cc or to be injured, in that the gloire of the
cc viduete is taken from thee: what do these
cc things (I saie) apperteine thee? For though
cc all these things were so in deede, yet nothing
cc letteth thee, but that thou maist be well: yea,
cc a verie well disposed both of bodie and soule.
cc Now against such things as naturallie
cc somewhat offend vs, as sicknesse, miserie,
cc and death of our friends, we ought to ob-
cc iect this saieing, Wo is me. But why, Wo is
cc me, sith we haue suffered nothing, but that
cc which apperteineth to man? For there is
cc no talke of saieing, that doth more quicklie
cc reprove the pallible part of the soule, when
cc it is drawne out of the right waie by un-
cc bidden affections, than that saieing, which
cc doth admonish vs, and put vs in remem-
cc brance of the dinnerfall and naturall neces-
cc sity, and of that which must needes be, with
cc the which necessitie man is nourished vp,
cc and wrapt in it, at the time of his birth and
cc first knitting of his bodie, which one knot
cc is onelie subiect to Fortunes assaults: and
cc all the rest of Natures gistes, which be
cc chiefeft

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chiefeft and of moft value, he maie fafette poffeffe without danger.

When king Demetrius had taken the citie of Megara, it is faid that he demanded Stilpo the Philofopher, whether he had loft anye of his goods or not: To whom Stilpo answered, that he faw no man taking away anye thing of his. For (faith he) though Fortune hath fuffred vs to be robbed and fpoiled of all the reft: yet we haue fomething left in vs, which the Greekes can neither beare nor driue awaie. It is no reason therefore fo much to defpife and reiect Nature, as though ſhe had no iote of fortitude, nor fufferance, and therefore not equall in force to Fortune. But ſith we knowe right well, that that part of man, which is to Fortune ſubiect, is a verie ſmall portion of vs, and little to be regarded, being ſo brittle and ſo ſoft, that it yeldeth at the firſt to euerie litle puſh: and that we be lords of the better part, wherein (as in a ſtrong hold) all good things be placed: yea, and wherein alſo, true glorie, ſciences, and all ſtudies appertaining to vertue haue their being, which cannot be taken awaie, nor euer periſh by anye violence: it becommeth vs (I ſaie) therefore, to be in mind invincible, and to

truff

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trust in our selues, fearing nothing that is to come: and to saie to Fortune, that which Socrates faining to haue spoken vnto Anitus, and Melitus his accusers, spake in deede to the Judges: Anitus and Melitus maie well take my life from me, but hurt or damage they can do me none.

- “ For though Fortune maie oppresse man
“ with diuerse diseases, destroe his goods, and
“ accuse him to the Tyrant, or to the people:
“ yet she cannot make him an euill man, or a
“ colward, or false harted, and faint of courage,
“ or malicious: and speciallie he bring a good
“ man, and endued with mankinelle & stout-
“ nesse of courage. And finallie, she can not
“ take alwaie the right constitution and dis-
“ position of the mind, which both helpe man
“ more to passe his life, than the art of sailing
“ doth the mariner to passe the seas. For the
“ sterne man, be he neuer so expert, can no
“ more still the raging sea, or repress the vio-
“ lence of the boisterous winds, than to take
“ hauen where as he list, so oft as he desireth
“ to come from sea to shore: no, nor yet can
“ his art performe this, that he being taken
“ in a sudden tempest, maie constantlie and
“ without feare escape such necessitie: but
“ onelie it helpeth thus much, that so long as
“ he

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he despaireth not, but that art maie take place, he gathereth in his sailes aswell as he can, and so floteth with the tempest, where as the cowardlie mariner sitteth wringing his hands together, and while the mast of the ship lieth drowned by violence of winds in the sea, he trembleth and quaketh for feare.

But the quiet mind in a wise man, both bringeth health to the bodie by the meanes of continencie, good diet and exercise (which things do assuage and cleane take awaie the cause and matter of sicknesse) and also, if there be afterward perhaps anie occasion of trouble, wheredpon mans mind doth run, as vpon a rocke in the sea: he hoiseth vp saile, and as (Escapiades saith) quicklie passeth the same. But fooles, not so much for desire of life, as for feare of death, do hang on the bodie by the hands, closed lattis wise one finger within an other: even as Vlyses did hang by the wild fig tree, when he feared the dangerous gulfe called Caribdis rozing vnderneath him, who (as Homer writeth) being suddenlie taken in the sea of Sicilie, was brought to such case, that by meanes of the violence of the wind driving him hither and thither, he could neither go forward,

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“ward, noz backward, noz yet (as the proverb
saith) as one that holdeth a wolfe by the
eares, was able, what for wearines, and for
the vnhandsomnes of the place, to hold the
tree anie longer, and yet durst not let it go
for feare of the terrible monster.

“Trulie, if a man would by some meanes
search out the nature of our soule, and think
with himselfe, that by death we passe from
this life to a better, or at the least not to a
worse: certainlie that man in despising
death, should prepare for himselfe no small
prouision, to conduct him in his iourne to
wards the quietnesse and tranquillitie of
the mind. For he that as well by force of
vertue, which is proper and peculiar to
man, maie liue pleasantlie, as also by
meanes of other things not appertaining
to man, but giuen besides nature, being of
great power and farre passing our owne
proper things, maie be of such bold spirite
and courage, that he maie saie to himselfe, I
maie depart: yea, I saie euen at the first in-
stant, and by Gods leaue when I will my
selfe. Now, I praise you. or when maie we
thinke that anie grieuous thing indissoluble
or troublous, can chance to this man? But
whosoeuer he was that first spake this fa-
mous

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mous and renowned sentence, O Fortune, I haue preuented thee, and taken vp before all thy waies and passages, be they neuer so straight! trulie that man seemeth not to haue encouraged and boldened himselfe by strong buildings fast barred and surelie locked: but rather by philosophicall decrees and testimonies of wise men, which be common and easie for all men to haue: yea, and readie at hand for all those that shall vouchsafe to receiue them.

Neither ought we to take awaie our credite from such things as be consecrated to the memorie of vs, and of our posteritie, nor yet to despaire or mistrust our selues, as vnable euer to followe anie part therof. But as we ought to haue them in admiration, and as it were by a certaine inspiration of God to be amazed at them, so also it behoueth him that prepareth himselfe to followe the same, to make such a shew of himselfe, that in beginning first with small things, he may afterward attempt greater and greater, and so at length atchieue to the highest. But we must take heede in anie wise, that we forget not to consider these things before, nor yet be grieved to reuolue them often in our mind, and to thinke of them

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them with all our heart, which thing is not
“ vneasie to be done. For as the delicatenes
“ of the mind, which being occupied in euerie
“ little trifle, and things of small weight, is
“ wont by a naughtie sufferance to with-
“ draw it selfe from vnpleasant things, for to
“ followe things of pleasure, doth annoie vs,
“ and infect vs with a certaine slouthfull de-
“ liciousnesse and tendernesse: euen so, if a
“ man would behold in his mind the image
“ of sickness, labour, trauell, banishment, and
“ such other like, and command in himself the
“ force of his wit and reason, diligentlie to dis-
“ cusse ech thing that is to be pondered by it
“ selfe, that man, that man (I saie) without
“ doubt, should quicklie find those things that
“ seeme grieuous and horrible, to be in deede
“ vaine, and for the most part not to be regar-
“ ded: and finallie, to threaten more outward-
“ lie, than they can perforce inwardlie.

But the common sort do feare this saieng
of Menander: There is no man that maie
glorie so much of himselfe in his life time,
as to saie, I will not suffer this or that. And
no maruell why, with they knowe not how
much it helpeth towards the auoiding of
heauinesse, to accustome themselues to be-
hold Fortune with a froward countenance,
and

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and with a fierce looke, and not to be giuen
to effeminate thoughts and wauering de-
lites, which being nourished in darknesse, &
abashed at euerie glistering light of hope, do
yeld to euerie trifle. Albeit Menander
might be answered thus : A man ought not
to say, I will not in my life time suffer this ;
but rather ought to saie , I will not while
I liue do this : as, I will not lie, I will not
vse subtile craft in deceiuing men , I will
not defraude them of their right, I will not
maliciouſlie laie waite to take them in a
trap. For ſith this thing conſiſteth in our
power, it muſt needs be a verie great helpe
to thoſe that do further themſelues to ob-
teine quietneſſe of mind. Contrariwiſe, a
wicked conſcience is in the ſoule, like a
wound in the bodie, and it cauſeth repen-
tance, which continuallie fretteth and tor-
menteth the ſoule. For whereas reaſon is
wont to take awaie all other griefes and
heauines, this naughtie conſcience (I ſaie)
cauſeth repentance for ſhame to prouoke it
ſelfe of the owne accoꝝd , and as it were e-
gerlie to bite and teare it ſelf in peces. And
as the colde of a colde ague, or the heate of a
burning feuer, doth much moze vehement-
lie and grieuouſlie afflict the bodie, than a
nie

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« nie other outward heate or cold: euen so the
« griefes and sorowes that come vnto vs
« by chance, be easier to suffer, than are those
« that by our owne follie do bræde in our
« selues.

This sateng also, which euerie man, when
he hath done anie mischiese, is wont with
wéeing teares to howle out, There is no
man to be blamed for this, but I my selfe,
maketh the wound, which is grienous of it
selfe, much moze grienous, and doth pierce
it deeper. For neither goodlie buildings, nor
abundance of gold, nor yet noblenesse of
birth, or great empire: nor finallie, pleasant
speach, eloquence, or promptnes of tongue,
can bring such stillnesse and pleasant quiet-
nesse of life, as the mind that is free from
pensiuenesse, and liueth by it selfe, farre off
from wicked thoughts. Which mind ha-
uing in it selfe a cleare and pure fountaine
of life (whereby I meane an honest dispo-
sition and vertuous behauior from whence
all commendable doings do spring) as a
thing encouraged (I saie) by some inspira-
tion of God, doth bring forth all hir doings
in mirth and pleasure, with the continuall
remembrance whereof she is onlie fed, be-
ing to hir a great deale sweeter, and much
moze

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more assured, than the hope whereof Pindarus speaketh, which (as he saith) doth nourish olde age. And as swete garden plots (as Carneades was wont to saie) though they be spoiled of their pleasant shrubs, the rootes being cut or pulled vp, do yeeld for all that a certaine sweet smell long time after: even so honest doings, do leaue in the mind of a wise man, a certaine remembrance which is alwaies pleasant and fresh: with the which remembrance, the inward mirth being watered, as it were with a continuall running brooke, is alwaies greene, and bringeth forth yong shootes and springs, to the great shame of those that do oft lament and blame this life, affirming it to be a counsell house of mischief, and a certaine assemblie of banished folks, into the which the soules be sent alwaie from aboue, as though they were banished out of their countrie.

Trulie I cannot but iudge this saieng of Diogenes most worthy of remembrance, who espieng a stranger on a time in Lacedaemonia, gorgeiouse araieng himselfe against a festiual day, said thus, What (quoth he?) Is not euerie day to a good man a festiual day? Yes trulie (if we consider things well) most festiual and ioufull. For the world

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“ world is no other thing but a holie temple,
“ and most meete for God : and into this temple,
“ man at his birth time is admitted , not
“ to behold images made by mans hand, and
“ without sense or feeling : but to beholde the
“ Sunne, the Moone, and the Starres , from
“ whence our life tooke hir first beginning &
“ moving : which things the prouidence of
“ God gaue vs to behold , to the intent that
“ such things as be subiect to the outwarde
“ senses, might be (as Plato saith) images and
“ examples of those things , which are to be
“ comprehended and vnderstanded by the
“ mind. Adde herebnto the founts continu-
“ allie bringing fresh water, and earth which
“ nourisheth both plant and beast. It beho-
“ ueth our life therefore , that will trulie be-
“ gin to celebrate this noble feast and goodlie
“ sight, to be full of mirth and quietnesse: and
“ not to tarrie for the feast of Saturne, of Bac-
“ chus, or of Pallas (as manie do) which abide
“ these and such other festiuall daies when
“ they approach with great expectation : and
“ finallie, being come, they receiue them, and
“ the plaies celebrated in the same, with much
“ reioicing : and for their pleasures sake, they
“ paie hither also to plaicrs of enterludes, to
“ minstrels, and to tumblers , that in those
daies

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dales they make delight themselves the
more wantonlie with bought mirth.

But what can be a more vndecent thing
than this, that during such plaies, we can sit
quietlie, keeping a maruellous still silence,
attending to nothing but to that onelie?
For neither doeth anie man lament while
he doeth sacrifice, nor yet while he behol-
deth the plaies of Apollo: no more than he
that sitteth at Saturnes feast, complaineth
for hunger. And yet, such solempne feasts,
as God is authour of, and as it were ring-
leader, we manie times defile and violate,
by passing them ouer with lamenting, with
bitternesse of heart, and with miserable li-
uing. And this also is verie vnseemlie for
vs to be delighted with the melodious noise
of organs, and with the swete singing of
birdes, and willinglie to behold beastes
while they do plaie together, and leape to
and fro: and againe, to be offended with
their lowde howling, terrible rozing, and
cruell looking. And yet we, seeing our owne
sorrowfull, heauie, and froward life, drow-
ned in noisome affects, in troubles and
cares inexplicable, be not onelie vnable to
craue easement for our selues, and space
to breathe: but also vntwilling to heare those
that

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that would exhort vs thereunto. To whose
admonishments, if with eares vnoccupied
and well purged we would attende, we
should both vse things present according as
they be, without feare of reproche: and also
we should quiet our selues with pleasant
remembrance of things past: and fi-
nallie, hauing an assured and ioy-
full hope alwaies before our
eyes, we should boldly ap-
proch things that are
to come.

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